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In this document an attempt is made to present an introduction to adult education in Canada. The first section surveys the historical background, attempts to show what have been the objectives of this field, and tries to assess its present position. Section II, which focuses on the relationship among the Canadian Association for Adult Education, the Canadian Broadcasting Corporation, and the National Film Board, reviews the entire field of adult education. Also covered are university extension services, the People's Library of Nova Scotia, and the roles of schools and specialized organizations. Section III deals, in some detail, with selected programs -- the 'Uncommon Schools' which include Frontier College, and Banff School of Fine Arts, and the School of Community Programs. The founders, sponsors, participants, and techniques of Farm Forum are reported in the section on radio and films, which examines the origins, purpose, and background for discussion for Citizens' Forum, the use of documentary films in adult education; Women's Institutes; rural programs such as the Antigonish Movement and the Community Life Training Institute. A bibliography of Canadian writing on adult education is included. (nl)

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FOREWORD

THIS book is an *introduction* to adult education in Canada. It is not a definitive study, nor a complete handbook. It does provide some of the background of ideas and working principles, an historical outline of developments and a description of many of the significant programmes and organizations.

In the main it is descriptive rather than analytical or evaluative. Nor does it deal with *method* in any detail; this must be the subject of another much needed book to come later.

Almost fifty persons have contributed to its pages. Some of these sections were prepared expressly for this book; others for another purpose. Many pages have been written this year; some as long as fifteen years ago. Such being the case there are considerable differences in style, and some in aim and approach, differences which may seem to mar the clarity and consistency of the story. Nevertheless the editor makes no apology for choosing this manner of presentation of the material. Whatever gains might have been realized by having a single author might have been won at too high a cost. The freshness and tang would be gone and many of the insights blurred which only come from close contact with those who have developed a particular programme.

A word about the organization of the book. Section One supplies background material; history, aims and objectives and an attempt to assess the present position of adult education in Canada. A broad general survey is provided in Section Two, along with a description of the work of some organizations which is included for illustrative purposes. Section Three deals with a selected list of programs in some detail. In Section Four there is a bibliography of Canadian writing on adult education and an index of organizations.

A great many fields and activities have been touched on here but inevitably some significant activities have been slighted or omitted in the process of selection and condensation. For these errors the editor is alone responsible. While mention is made of a number of programmes in French Canada, the space devoted to them is far from adequate.

FOREWORD—*continued*

As on so many other occasions we are indebted to the Carnegie Corporation. A Carnegie grant for the work of the Joint Planning Commission made possible the collection of material that is recorded here.

Our gratitude goes out to the contributors to this volume. In its preparation the staff and the members of the Publications Committee of the Canadian Association for Adult Education have been particularly helpful. But it represents the work of a much larger company than that of the CAAE alone and we are honored to be able to associate ourselves in this way with so many persons and organizations who are mobilized in the work of helping men become "masters of their own destiny."

J.R.K.

INTRODUCTION

IN 1934 a survey of adult education in Canada was completed and edited under the direction of Dr. W. J. Dunlop and the late Dr. Peter Sandiford. The survey was published and widely distributed in mimeographed form. It was, and still is, a valuable documentation of information concerning post-school education in Canada at that time. The volume here presented is not in the nature of a detailed survey, so much as a symposium of opinions, statements, and reports concerning the present working philosophy and status of adult education in Canada. So much has happened in the field of adult education in Canada since 1934 that this book will serve as a timely reminder that in the intervening years, particularly during the war and after, adult education has become a matter of major consideration with educationists in Canada and in every civilized country in the world.

The UNESCO Conference on adult education held in Denmark in June 1949, brought together representatives from 30 different countries to consider the part adult education can play in awakening in the consciousness of adults an awareness of personal responsibility and of intellectual and moral fellowship with the whole of mankind. Canada is a young country but it was obvious at that conference that during the past twenty years some of the most interesting experiments in adult education have been successfully worked out here. Every English speaking delegate, for example, was familiar with what is commonly referred to as the St. Francis Xavier experiment, and with the new techniques in radio education developed through the National Farm Radio Forum. It was significant also, that in his opening address at the UNESCO Conference, Dr. Torres Bodet, the Director General, quoted widely from a manifesto drawn up last year at Camp Laquemac in Quebec. There is, however, one great difference between adult education in Canada and in the countries represented at the UNESCO Conference. In Great Britain and throughout the Commonwealth; in the Scandinavian countries, and in most of the nations represented at Elsinore, large public funds are made available for adult education. In Canada no provision at the federal level is made for adult education, a situation we fervently hope will some day be remedied.

You will find in this book many interpretations of the working philosophy of adult education in Canada. Stated as simply as possible it is based on the belief that a democracy functions effectively only through a well-informed, thinking citizenry; that the desire for knowledge and understanding is a normal human appetite; that there is a point of curiosity in every human being. This may be nothing more than a confused and inarticulate desire to know something about the economic forces that have shaped his life, and dictated his standard of living or it may be and often is an interest in art, music, or drama.

The experience of adult educationists in Canada would seem to show, however, that the economic approach to adult education is most likely to succeed. Concern about standards of living explains the success of the so-called St. Francis Xavier experiment, the Farm Radio Forum, the educational activities of the Wheat Pools, the vocational programmes of the University of Saskatchewan and many others. But whatever the initial approach may be the final goal of adult education is to assist people in their search for a fuller and happier life. In fact, the goal of all adult education, whatever form it takes, was well expressed by Dr. M. M. Coady, the President of CAAE in a recent address:

> We have no desire to create a nation of shopkeepers, whose only thoughts run to groceries and to dividends. We want our people to look into the sun, and into the depths of the sea. We want them to explore the hearts of flowers and the hearts of their fellow-men. We want them to live, to love, to play and pray with all their being. We want them to be men, whole men, eager to explore all the avenues of life and to attain perfection in all their faculties. Life for them shall not be in terms of merchandising but in terms of all that is good and beautiful, be it economic, political, social, cultural or spiritual. They are the heirs of all the ages and of all the riches yet concealed. All the findings of science and philosophy are theirs. All the creations of art and literature are for them. If they are wise they will create the instruments to obtain them. They will usher in the new day by attending to the blessings of the old. They will use what they have to secure what they have not.

E. A. CORBETT

SECTION ONE

Aims, Origin and Development

Section one provides some background information about adult education and the way developments have come to Canada. The history is outlined and present trends are summarized. Some of the more significant statements on philosophy have been brought together to provide a framework of working principles.

A Brief History of Adult Education in Canada

E. A. CORBETT

THE term "adult education" has only come into common usage in recent years, but the practice is as old as civilization. Wherever and whenever people have been concerned about what adults think or whether they think at all, we have had adult educationists. And usually through the ages they have followed the same method. When one reads Plato's *Republic* and sees Socrates at work with his young followers, stripping away the dead leaves of prejudice and traditional thinking, challenging shibboleths, and checking meaningless jargon, one sees the skilled teacher using a technique still regarded as basic in any programme of education for grown-up people. But while the idea of informal education for grown-ups is old, it is actually fairly recent as an organized movement.

The desire of mechanics to learn something about applied science, to improve their knowledge of new trades and new skills led to the first wide-spread adult education movement, namely the Mechanics Institutes. But since elementary education was so completely lacking, the first difficulty the Mechanics Institutes had to face was illiteracy. The second was fear and reaction which always go hand in hand.

At the beginning of the 19th Century society was divided into two great classes, the one made up of those who governed, and the other of those who belonged to the lower orders. It was the business of the first class to direct, of the second to obey. Education was the prerogative of the rich, and a grudging gift to the poor.

That was the situation in 1825 when Francis Place attempted to organize the first Mechanics Institute in London. Francis Place was a tailor who earned about seventeen shillings a week, but had built up what is reported to have been one of the largest private libraries in London. He believed that you cannot have learning without books and that any sound system of mass education has to centre about a library. He tells us that he lost a lot of customers when it was learned that he had a habit of reading books, in fact, he says:

"Had these people been told that I was ignorant of everything but my own business, that I was a public house sot, they would have had no objection to me. I should still have been a fellow beneath them, and they would have patronized me, but to accumulate books, and to be supposed to know something of their contents, to seek for friends amongst scientific and literary men, was putting myself on a footing of equality with them; an abominable offence in a tailor!"

Thus when he proceeded to organize the first Mechanics Institute, Place ran into bitter opposition at once. He called on the Marquis of Westminster to ask his support. The nobleman said he had a strong desire to help the institution but he feared the education of the masses would make them discontented with the government. He therefore gave nothing.

Another example of opposition to wider education for working people is found in the speech of the President of the Royal Society of England in the House of Commons opposing "Whitebread's Bill" for the general provision of elementary schools throughout England.

"However worthy in theory the project may be of giving education to the labouring classes of the poor, it will in fact be prejudicial to their morals and their happiness. It will teach them to despise their lot in life, instead of making them good servants in agriculture and other laborious employment to which their lot in life has destined them. Instead of teaching them subordination, it will render them factious and refractory: it will enable them to read seditious literature, vicious books, and publications against Christianity. It will render them insolent to their superiors."

Even as late as 1853 it was argued in the House of Commons that an extension of the power of reading and writing among the poor would make it totally impossible to secure domestic servants, and after the Mechanics Institute movement had become a vigorous and widely accepted institution the *St. James Chronicle* published this attack on the London Institutes: "A scheme more completely adapted for the destruction of this Empire could not have been invented by the author of evil himself than that which the depraved ambition of some men, the vanity of others has so nearly perfected."

Yet an even greater difficulty in the way of progress in adult education in the nineteenth century was the spirit and purpose of those who offered it to the people. The majority of responsible Englishmen thought of education as a gift of the well-to-do to the labouring classes. The Mechanics Institute movement, therefore, was an important development because it was the first record of an organized revolt against the conditions here described.

The Institutes' magazine started off its first number by saying that "men had better be without education than be educated by their rulers." Lovett, the great leader of the movement, continually emphasized the need of working men to find a way of their own, and pointed out that a system of education, to be of value to working men and women, should enable them to understand the laws of body and mind, of physical science, and social relationship, so that they might attain happiness and make the greatest possible contribution to the life of the community.

Perhaps the chief value of the Mechanics Institute movement was that it insisted that education is the right of all the people, and not a right to be dispensed by those in power. It managed also to establish the fact that the labouring class was destined to be a rational agent and that the right of all the people to education and culture was even more primary and pressing than the right to labour or the right to vote—a right as great as the right to live since it alone can make life worth living.

The Mechanics Institute movement spread throughout the British Empire and came to Canada in 1831 when the first institute was organized in Halifax with Joseph Howe as one of the most vigorous of its supporters. By 1837 there was an institute in every large town in Nova Scotia and, as late as 1880, there were over 100 Institutes in Ontario. Yet by the end of the century the movement had largely disappeared.

The causes which led to the breakdown of the Mechanics Institute movement are exactly those which have so often destroyed projects which have as their objective the education of masses of adults. The movement became professional, paternalistic and centralized. It was decided, for example, that the Institutes must not become centers of dissension through the open and free discussion of questions of a controversial character such as social, economic and political problems. Curricula were laid down as a prescription for the people without reference to the needs, demands and interests of those most concerned.

As the labour movements developed, workers demanded that they have a say in the direction and policies of the Institutes. At the same time they began to include education as a necessary part of their organizational work.

Before the day of the Institutes had quite come to its close, an attempt was made to start a university extension movement. In 1891, the Minister of Education of Ontario called a meeting of representatives of the leading universities and institutions of learning in Ontario, together with a delegation of three representatives from McGill University, Montreal. The purpose of the meeting was to discuss the formation of an Association for the Extension of University Teaching. The president of the University of Pennsylvania, J. E. James, was invited to attend the conference and give his experience and suggestions. The meeting lasted two days, and the verbatim report of the proceedings, as recorded in the "Sessional Papers" of that year, is an interesting document.

A statement of the aims of university extension, made by John Cox of McGill, would fit nicely into almost any paper on adult education written today. "University extension has not only three or four years of a man's life in view but this, that education ends only with life itself . . . Its aim is not to teach a man the whole of a subject but rather to stir him with a desire to study the subject himself."

George Monro Grant, Principal of Queen's University, Kingston, Ontario, phrased a fitting epitaph for the Mechanics Institute when he said, at that same conference: "If you want to go to a place where you are certain not to find mechanics, go to the Mechanics Institute."

In the discussion on finance, H. T. Bovey, Dean of Science, McGill University, struck a familiar note when he declared, "If the movement is worthy of support, the money will be forthcoming." And William Clark of the University of Toronto warned against the danger of making education for adults a fashionable movement. "The real point to be aimed at is to teach men and women how glorious a thing literature is."

The outcome of this first Canadian Conference on Adult Education was the formation of a society called "The Canadian Association for the Extension of University Teaching;" its object, "To bring within the reach of the people opportunities of sharing in the benefits of higher education." An organization was set up with a most distinguished executive committee and council. The president was Sir Donald A. Smith, later Lord Strathcona, then Chancellor of McGill University.

An executive committee meeting was held on January 6, 1892, and there the record ends. The Association apparently died in infancy. At least, we have not been able to discover any further account of its activities.

However, with the beginning of the twentieth century, responsibility for informal adult education was increasingly taken over by the extension departments of universities and by Provincial Departments of Education and Agriculture. To H. M.

Tory, who in 1908 became the first president of the new provincial University of Alberta, should probably go the credit for recognizing the possibilities of a state university as the center for a province-wide program of informal education. In 1912, Dr. Tory called to his office A. E. Ottewell, a promising young man from the first graduating class of the University, and offered him a position as director of a projected extension department. From that time on until 1928 Mr. Ottewell was known from the Peace River country to the Montana border as a sort of one-ring educational circus. He had everything but a performing seal.

Now that we are becoming sophisticated about adult education—in danger, in fact, of trying to turn it into an exact and measurable science—it may be worth while to go back twenty-five years to the days when adult education had no name and no social standing, and watch this pioneer at work in a pioneer province. Mr. Ottewell carried in his battered Ford car the first moving pictures that thousands of Alberta children and grown-ups had ever seen. He had a "magic lantern" and boxes of slides. He had books and pamphlets, and in his head and heart he had a great understanding of the economic and domestic problems of life on a prairie farm. His procedure was simple, but basic in its appeal, and very effective. When his audience had gathered in the school or community hall, he started them off with a roaring sing-song, which might last half an hour if the roof stayed in place. After that came an hour and a half of moving pictures, ground out on a 28 mm. machine equipped with a 12 volt battery and a hand crank. Later when the children were safely stowed away for the night—those small enough, in apple boxes—the "Director" got out his projector and slides and lectured on almost any subject desired, from the Darwinian theory to "How to Winter Fall Pigs." His success did not depend so much on his remarkable platform ability as it did on a capacity for understanding and liking people. Sitting up half the night in a homesteader's shack just listening while he told what was on his mind was often more important than any number of lectures.

The University of Alberta Extension Department has grown mightily in the last twenty years and now compares favourably with similar organizations in the great state universities of the United States, but it has perhaps never been closer to the people than it was in its "horse-and-buggy days."

At about the same time other Canadian universities were developing extension services suited to the particular demands of their constituencies. Much has been written of the spectacular success of the co-operative and credit-union movement under the direction of the Department of Extension of the University of St. Francis Xavier. Not so well known, but none the less effective in their own fields, are the tutorial and continuation classes of the University of Toronto, MacMaster and the University of Western Ontario; the correspondence courses at Queen's; the broad curriculum of the McGill Extension Committee; the general and agricultural courses of the University of Saskatchewan; and the expanding cultural program of the University of British Columbia.

Meanwhile, from 1900 on, a number of other events had occurred. These were of considerable significance but can only be sketched in hurriedly.

Frontier College, established to take some educational services to men in the camps, began its long service. In 1897 had come the development of the Women's Institutes, a programme which had its origin in Canada and spread to Great Britain and other Commonwealth and European countries. In the first dozen years of the century night schools for adults sprang up to provide academic and vocational subjects. These were mainly in the large centers but the Technical Institute at Shawinigan Falls started its work as an adult education programme as early as 1912. During World War I the Khaki College developed under the guidance of Dr. H. M. Tory, growing out of YMCA lecture and discussion classes and building on the experience in the Extension Department at the University of Alberta.

In 1921 the Workers' Educational Association was established in Canada, centering first in Toronto and then spreading to many other cities. During this decade there were many efforts to encourage community drama, music, arts and crafts, and national and provincial organizations to sponsor these arts were developed. Actually the Women's Art Association in Toronto had started its work as early as 1857. The Canadian Handicraft Guild had started in 1906 and by the mid-thirties had become a very active organization with strong provincial chapters.

By 1934 the confusion and multiplicity of demands and the services endeavouring to meet those demands in various parts of Canada demonstrated that some direction and organization of all was desirable. Dr. W. J. Dunlop, Director of Extension at the University of Toronto, took the initiative in calling a conference which had some surprising results. This is how he has described the situation as it existed then.

"The Canadian Association for Adult Education was organized because most, probably all, of those who have been engaged for years in the sphere of adult education in Canada felt the need of a definite means of inter-communication, a forum for the discussion of common problems, a source of inspiration for the maintenance of ideals. To labour alone, to wrestle with knotty problems unaware of the means used by others to solve these same problems, to plod along unassisted by the advice or the experience of others travelling the same road, is wasteful effort. For one's own peace of mind and for one's encouragement, it is essential to know that others have had the same difficulties and, probably, the same triumphs.

In February, 1934, invitations were sent out to all individuals and to all organizations in Canada which were known to be engaged in any type of adult education. The list was not nearly complete. It could not be so. But every effort was made to reach all who were interested. These were invited to come to the University of Toronto on May 22nd and 23rd to talk matters over. A committee on arrangements was formed of those in the city who were interested in the enterprise.

Soon, indeed almost immediately, replies to the letter of invitation began to pour in. Almost everyone who replied asked for an opportunity to tell what had been done and what was being done in his or her special field. The American Association for Adult Education expressed a lively interest in the project and promised to send a representative. The World Association for Adult Education, with headquarters in London, England, offered the benefit of its experience, arranged to send a representative and its President, Dr. Albert Mansbridge, remitted his personal cheque with the request that he be enrolled as a member of any organization which might be formed as a result of the meeting.

Never was a national gathering so easily arranged. The first problem of the local committee was to devise a means by which everyone could be allowed to tell his or her story without prolonging the proceedings beyond two days. And then came a prominent educationist, since unfortunately deceased, who, speaking on behalf of a Canadian philanthropic foundation, asked, 'Do you think that one of the first essentials is a survey of adult education in Canada? What would such a survey cost? May we supply the funds?' The name of that man cannot be made public but the Canadian Association for Adult Education will always revere his memory.

The meeting was held. At times it was somewhat uproarious because there were, naturally, healthy differences of opinion. But all were unanimous in the opinion that steps should be taken to form a national association. It was decided that a charter was to be obtained and a survey was to be carried out. Those who attended this first meeting had reason to be amazed at the extent and the diversity of adult education in operation in the Dominion. They had learned much and they had enjoyed making the acquaintance of others whose interests were identical with their own.

In June, 1935, the second meeting was held. The committee elected the year before met in the City of Quebec and the general meeting was held in Macdonald College, Ste. Anne de Bellevue. In the meantime the survey had been completed and published in mimeographed form; the charter had been obtained; and all was in readiness for the organization of the Association. To this work of organization almost the whole time of the second meeting was devoted and all was formally and legally completed. A Director was appointed and commenced work. The American Association for Adult Education was prompt to render financial assistance and cordial and competent advice on request. The Carnegie Corporation of New York most generously provided a grant for the promotion of the Association's activity and the provinces of Quebec, British Columbia, and Nova Scotia made grants in aid."

World War II brought a great development in Adult Education. The Canadian Legion Educational Services and the National Film Board were fashioned for war purposes and continue to provide valued services in these difficult days of peace. The Wartime Information Board provided a wealth of services for study groups in and out of the services. Radio programmes through the Canadian Broadcasting Corporation gained in power and appeal.

Since V-J Day there have been four outstanding developments which can only be mentioned here. The first is the entry of the provincial government into adult education; in Nova Scotia, Ontario, Saskatchewan and to a lesser extent, Prince Edward Island. Newfoundland had already established such a service before any other Canadian province. Second, has been the development of community centers for recreation and informal education. Along with these has come a great number of municipally sponsored recreational projects. Lastly there has been an up-springing of Canadian creative effort in art, crafts, music, drama, film, radio, ballet, literature. All of these developments are influencing and have influenced the course of adult education.

There are now so many voluntary agencies engaged in adult education that it would be impossible to list them all, but the Women's Institutes, the Home and School Associations, the Handicraft Guilds, the Y.M.C.A. and the Y.W.C.A., the Junior Leagues, the church societies, organizations representing business, agriculture, the labour unions, are all becoming increasingly interested in adult education as a medium for training in citizenship.

The crucial test of citizenship, turns on whether or not we are willing to accept the responsibilities of self-government; whether or not we are willing to do our own thinking about the issues that confront us, and then to take positive, active steps to promote the solutions of those problems through the democratic process. That is perhaps a high standard of citizenship but anything lower than that may prove fatal in the dangerous world we live in. Without some understanding of the issues at stake in an election, voting does not mean very much. Canada together with the rest of the world faces the most critical period in her history. Issues of foreign policy, Commonwealth relations, Dominion-provincial relations, economic controls, social security measures are before us. Any one of these, if unsolved or wrongly solved, may be disastrous. In times like these citizenship means much more than the traditional pattern of discharging minimal obligations and then minding one's own business, leaving politics to the politicians.

If it is true that the major responsibility of adult educators is in the realm of imaginative training for modern citizenship, there is another aspect of the problem which requires emphasis. As the forces of government, federal and provincial, become more and more involved in the planning and administration of the complex society we live in, as departments of labour and industry, health and agriculture, reconstruction and commerce, education and welfare, come progressively closer to the community and the family, they require and have a right to expect the understanding and co-operation necessary for effective planning and effective administration.

This sort of co-operation between citizens and governments requires an active and integrated system of communications equipped to provide factual information on which sound opinion can be based. This seems to be perhaps the most important task of adult education in the future in Canada.

PRESENT DEVELOPMENTS AND TRENDS

J. R. KIDD

WHEN reporting on the first survey of Adult Education in Canada in 1935, Dr. Peter Sandiford was very much impressed with the number, variety, and effectiveness of programmes then existing. But he also had certain reservations:

> Much of the work, if not exactly going to waste, is certainly not producing the results that it could easily do, if only the various efforts could be co-ordinated in some effective way. The various provincial Departments of Education should take the lead in the matter of erecting within their departments a branch of adult education co-equal in status with the branches of elementary, secondary and vocational education now so effectively organized and administered . . .

He also had a comment about financing:

> Whenever we can point to a project that is well financed and well co-ordinated, we can point to a successful one. And on the contrary, where we have had to report the discontinuance of an admittedly worthy scheme, financial inability and the lack of a guiding hand are usually reasons for the failure.

Sandiford was exceedingly impressed by a new point of view in Adult Education:

> Formerly, Adult Education worked slowly and patiently through the individual student. The leavening of a few individuals who would tend to leaven others was the method it followed. Now, to combat present social disorganization a much more comprehensive program is needed—one that envisages the whole of the adult community in place of the handpicked few. And, if our diagnosis is correct, then we are on the eve of a great mass movement in Adult Education, the like of which the world has never seen. The reform of society will come, not through the indoctrination of the young, but from the intellectual conversion and convictions of the adult. If this be true, then Adult Education has an important future. It is the agency whose sole purpose is to provide the people with that vision without which they will indeed perish.

1935 seems a long time ago. Much has happened in the world since then and many developments have occurred in Adult Education. It is thus appropriate to stop now and consider if all the expectations in the Report have been realized.

Without a survey even more comprehensive than the first, no definitive answer can be given to this question. No such survey has been made. But some trends can be noted and certain outlines and shapes can be discerned even from a more limited observation. This chapter will deal with these general trends.

Some Implementation

The 1935 report called for the creation of an organization to co-ordinate work throughout the country. Thus came about the

Canadian Association for Adult Education. It also recommended that in each province the Department of Education should provide the main stimulus and correlation of effort. This has actually happened in five provinces and in three more the provincial university performs much the same function and service.

Status of Adult Education in Canada

In 1949 a Canadian delegation returned from Copenhagen where it represented Canada at a world conference on adult education. Friends in Europe have reported that at this conference no country made a more impressive contribution than Canada. Yet at such assemblies twenty years before Canada was not even represented. Handbooks of the World Association for Adult Education make no mention of Canadian developments before the middle '30's. Recognition of Canadian achievement in adult education by those outside the country has been of quite recent origin.

This fact is not surprising when it is placed alongside another; that many significant adult programmes like Frontier College are actually better known outside Canada than within. Only a year ago a Canadian business man, Vice President of a large industry, was attending a convention in New York City. A prominent educationalist was addressing the convention and in the course of his speech he said that "the most arresting developments in adult education, the world over, are taking place in Canada." This astonished the business man. Not only was he completely unaware of such programmes, or of their importance, but he had to confess that he had never heard of the Canadian Association for Adult Education! He is certainly not alone in this. A recent Gallup poll in Canada revealed that relatively few Canadians could state what adult education is or how they might participate in it. Many who replied in this way are members of co-operatives, labour unions, womens' clubs or other organizations that, to an appreciable extent, are presently engaged in adult education.

Even where adult education is well established it has not yet won a very important place for itself. It may have become the "third partner," along with the public school and the university, but, if so, it is most certainly a very green and junior partner. It will be noted that Sandiford recommended that it have equal status in the provincial department of education with elementary and secondary schools. Even where it is financed most generously in Canada the amount spent is only a fraction of the budget for schools. No department official has ever suggested a programme requiring much more than this comparative crumb. Nor has anyone in adult education ever called for a large budget. We are quite likely to make the claim that adult education is needed to save our society and in the next breath ask for a budget for an entire province that would scarcely run a single public school.

In the university it is much the same. Most Canadian universities now have a department of Extension. Some through splendid achievement enjoy considerable prestige. At the time of fund-raising campaigns there is much pointing-with-pride to the way in which the university is serving all the people. Some Extension Departments have suitable quarters, others are impoverished as far as equipment and staff is concerned. But do any of them have the facilities and resources needed for their task? Not if we accept the valuation of university extension work which has been recently worked out by President Truman's Commission on Higher Education. This Commission stated that the constituency of any university is every adult in the community that it can serve.

> The present status of university extension services makes it painfully clear that the colleges and universities do not recognize adult education as their potentially greatest service to democratic society. It is pushed aside as something quite extraneous to the real business of the university . . . Adult Education along with undergraduate and graduate education, should become the responsibility of every department or college of the university. The extension department should be charged with the task of channelling the resources of every teaching unit of the institution into the adult programmes.

If something of this kind is our aim, we are woefully short on resources and personnel.

Not that progress has not been made. The growth and achievements recounted by Dr. Corbett in an earlier section are exciting and encouraging. Good work has been done on a shoe-string. But there is much evidence to support the belief that adult education in Canada has had to "make-do" for so long that some of its leaders are themselves unaware of the significance of their work or the minimum requirements in staff and equipment needed to live up to their obligations. So long as this is true, the movement will lack the power necessary for effective work.

General Aims

In the following chapter some account will be given of the operating philosophy in Canadian adult education. There is a surprising amount of agreement on general aims and methods in a field which contains so many disparate elements. Perhaps this accounts for, and in part results from, a phenomenon which American visitors describe when they comment on what they find here. They refer to a Canadian "movement" in adult education, a sense of shared purposes felt but seldom articulated.

They report that the representatives of all of the organizations in adult education, voluntary or publicly supported, vocational or avocational, of whatever occupational grouping, seem to share certain objectives and all have the expectation of continuing to work together.

No careful examination has been made of this assumption. If it is justified then it promises well for the future. If it is not yet justified, it is an objective that must be realized.

There may be some possible relationship between such a unifying "climate" and another tendency in Canada, that of observing economy in developing new institutions. We sometimes look with envy to the United States and its great multitude of organizations. In that country, it seems, as soon as an idea has been expressed, it is immediately institutionalized and appears full-blown with a board of directors, an office and letter-head. The temper in Canada, however, is to be very chary of building a new organization until it is certain that no present one can handle the new task. This sometimes makes for a slow and faltering pace, or produces organizations that are somewhat ungainly and awkward in structure, but it seems to be paying dividends in efficiency, economy and freedom from duplication.

What's in a Name?

Of recent years there has been some discussion of whether the name "adult education" is an asset or a liability. R. S. Lambert discussed this point in one of the first issues of *Food For Thought:*

> That "mute inglorious Milton" (deservedly inglorious, we must admit) who invented the ungainly term "adult education" no doubt had in mind little more than the prolongation into adult life of the process of schooling which is applied to boys and girls. Children do not go to school of their own free will; they are sent there by their parents or by the state; and so for them education is compulsory. Adults, on the other hand, cannot be compelled to receive education; and when they are offered something labelled "adult education," this unfortunate term is apt to remind them of the lessons that they once took at school under compulsion.

But, unfortunate or not, it is the term that has been most widely adopted. However, certain organizations have made changes in title. The adult school operated by Laval University and Macdonald College is called Camp Laquemac or *The School of Community Programmes*. More recently the adult section of the Department of Education in Ontario has chosen the official name of *Community Programmes*. In other provinces descriptive titles, such as "Division of Community Services," have been proposed.

The Setting Is the Community

One other reason has prompted some thought about a new name. It is the growing realization that the setting for adult education is the community itself. While there is nothing novel about such an idea it never had such widespread acceptance before. People in adult education now realize that "community organization" is an important part of their work. Some would even say that the *essential* skill of the adult educator is not teaching or lecturing but operating in the community as a *facilitator* or *catalyst* so that individuals and groups begin to come together and work out solutions to their own problems.

At the end of World War II the most important single phenomenon in this field was the interest in and the development of community councils and community centers all over Canada. In one year more pamphlets were produced on the subject of community centers than have ever been written on any other aspect of adult education. What has been the result? How many centers are there? Where? What kind and quality of programme? What contribution is being made to life in these communities? No one has yet evaluated this progress. Such a stock-taking is very much needed. We ought to remind ourselves that there was a similar flurry of interest in community centers right after World War I which disintegrated before much of permanent good occurred. This could happen again.

A second problem is also of considerable practical importance. What patterns of community organization are best suited to our open country, villages, towns and cities? For example, in some of the urban centers we already have a number of councils the most common of which are: welfare council or council of social agencies, citizens' recreation council, civic recreation commission, community council, film council, and adult education council. Many of the same people and organizations would be involved in each of these. Before wasteful conflicts arise there should be study followed by some agreement about desirable patterns of organization within the community.

In increasing measure, then, those working in adult education will have to have knowledge, skill and insight about the forces affecting community life and the organization which can be most meaningful.

Community Recreation Programmes

A very important event in the last five years has been the upspringing of recreation commissions and programmes of community recreation in scores of communities. Most of these are supported by local government funds, aided by a provincial grant, or from money available through dominion-provincial sources. The first result in most cases has been to make available one or more full time workers where none had been employed before. Some of them have ability and training and are making an effective contribution. Others have so little background or skill that their work has been negative in results. For the most part the recreation directors have given their first attention to athletics and team games but more of them are now showing concern about art, crafts, dancing, drama and music.

The way in which such work is being integrated with that of the school, the voluntary associations such as the YMCA and other adult activities, is a matter of considerable importance.

Curriculum

Not since the 1935 survey of adult education has there been any attempt to weigh up the kinds of subjects that are most prominent in the adult curriculum. At that time such fields as economics, current events, politics and vocational information were of considerable importance. At the present time international affairs are given a somewhat more prominent place than formerly. This is probably some reflection of the new position that Canada occupies internationally. But there is no neglect of national issues or social and family problems, although fewer courses in economics seem to be scheduled now than in 1935.

The field of natural science rarely enters into the curriculum except in relation to agriculture. However, Vogt's book, *The Road to Survival* coupled with international conferences on conservation have brought some attention to this problem. The interest in atomic fission mushroomed for a few months, even like the famed picture of the bomb explosion; then subsided. Pamphlets that were hastily written to help us understand the atomic age into which we are entering have not sold more than a copy or two in the past few years.

Several fields of human relations now occupy an enlarged place in the curriculum. Marital problems, child welfare, causes and prevention of emotional ill-health, worker-employer relationships in industry have been given increasing emphasis. This trend is best illustrated by the appearance of a new national radio programme, *In Search of Ourselves*, which supplies dramatized case material and stimulating commentary on critical problems of human behavior.

The arts are also beginning to have their day. *The Harvard Report* not long ago advised us of the significance of the arts in learning: "Precisely because they wear the warmth and colour of the senses, the arts are probably the strongest and deepest of all educative forces." In the field of art itself we find a great extension of community art societies, notably in Alberta. In Manitoba the Wheat Pool, in Ontario the London Library and Gallery, in Nova Scotia the Division of Adult Education, are all engaged in sending art collections into place after place where no exhibition had ever been seen before.

A sturdy and well-rooted cultural advance is taking place all over Canada—in literature, art, music, drama, film, radio production, ballet. Some adult agencies have gone on as though oblivious of this growth, but most programmes have been enriched and deepened as a direct result. The Canadian Association for Adult Education has itself taken some part in this development by establishing national programmes of awards for distinguished film and radio programmes and by selecting Canadian paintings for the awards.

A hasty survey of curriculum, such as this, does not reveal that any single organization provides very much in the way of *variety* in programme. Most organizations tend to major in a relatively few subject fields. Experimentation and growth in programme taste seems to come very slowly. The YMCA-YWCA SO-ED and some departments of university extension are the most notable example where programmes are planned for many kinds of interest.

Methods

In all the writing that has appeared on Canadian Adult Education there are not more than half a dozen pages dealing with *method* that have any significance. It may be that it is here that our work is most vulnerable. The philosophy we have worked out with some success. The pioneering and organizing we have carried on with considerable inventiveness, sacrificial devotion and matchless enthusiasm. The men of mark in adult education are these pioneers and few Canadians have contributed more than they.

But we have been slow to appraise carefully, to distinguish the desirable practice from the fortunate circumstance, to identify the principle which may be imbedded in the successful experience. Worse than that, we have often failed to learn from our mistakes. We have buried our failures before performing an autopsy that might have saved subsequent errors. Many a promising programme has started up, nourished by enthusiasm and a promising idea, only to wither and disintegrate without our learning anything from what went on there. Although we know better, we have often operated as if a pure heart and good intentions were enough.

It might be justly argued that some of our successful programmes in Canada would never have been started had we known enough to realize how closely we were courting disaster. It has been said that Canadian forces in World War I captured one "impregnable" position because no one had told them that it couldn't be taken. Some of the victories in adult education in the past may have been of this kind.

But the present demands much more thorough attention to methods and techniques, careful training of personnel in certain skills, the habit of regular recording and evaluation; this along with experimentation and research. Only in two provinces, for example, is there an established regular programme of teaching the skill of leading discussions. In no adult agency is experimentation being carried on with the controls, the definition of problem and follow-up that is essential if we are to know precisely what has happened and why.

It's time we spent some money on fact finding and research. The Carnegie Corporation, through its recent grant, has made possible a small start in this work.

With study and improvements in method must come a closer relationship between those working in adult education and the social scientists. Much of the most fruitful educational theory and method is being worked out by those in social psychology, cultural anthropology, sociology, psychiatry and social group work.

But even though our methods improve we will never be able to dispense with the pioneers and men of vision. We have scarcely begun to approach the frontiers in human relations. Along with advancing technique we must carry forward the spontaneity, resourcefulness, imagination and enthusiasm which has been so characteristic of the early leaders.

Personnel

A good deal of the vitality in Canadian adult education has been the result of its "amateurism." Few, if any, of the leaders had any training in adult education, per se; all had studied for some other field of work. Their work was fresh and stimulating partly because none of them had become mired in any professional rut. Few have developed a difficult, specialized vocabulary and jargon has usually been avoided. Mistakes and errors there were, but deadly mediocrity was not one of them. However the situation is changing and there is now a considerable body of knowledge and skill which each worker in adult education should master. There is an increasingly important place for the well trained "professional."

And slowly the trained worker is emerging. Every summer a few more take intensive training in the field of adult education itself and a start is being made in providing specialized training here in Canada: for those engaged full time in adult education, for teachers, for part-time skill leaders, and for volunteers.

Laval University, St. Francis Xavier University, Macdonald College and Sir George Williams College all offer one or more courses in adult education. The "Committee on Personnel in Adult Education" of the CAAE is working out plans for a full graduate programme to be given at one or more universities.

Several organizations have some kind of in-service training but only the YMCA and YWCA have provided this in a very systematic way.

The "Committee on Personnel in Adult Education" issued a preliminary report on personnel problems in 1948. It revealed that of those sampled who had full time positions, "67 out of 86 have completed work for a university degree, 23 of these have some further graduate degree and 45 have completed some other formal academic training such as at normal school" At the time of the study only two reported any formal training *specifically* in adult education. The others had worked from two to ten years in teaching, public library, social work, radio or newspapers.

The salary range, at that date, was from $2,000 to $7,000. The median salary was just under $3,000. The report goes on: "people in all branches of education, whether formal or informal are at least alike in the financial return for their services which they don't receive." Security provisions vary considerably but only those in government service, the universities and the Y's have much real security. "Health protection is minimal, retirement plans are neither available to all nor very generous. Several replied that 'lack of security' was one of the critical problems in adult education work."

The market for jobs is a curious and perplexing one. Several top positions are open or will open soon for which no well-trained and experienced people are available. In recent years a number of thoughtful and gifted young people have expressed an interest in entering the field. But beginning jobs where they could get a variety of experience under good supervision are exceedingly rare. In consequence many young people who will soon be needed when there is an expansion in adult education have been forced to choose other careers. This is one of the most challenging problems in the entire field.

In summary it can be said that the vast majority of full time workers in adult education trained for some other career but are in this field because of its interest, variety and social importance. Salaries are modest or low and the status is moderate. The average academic preparation is university graduation and the trend is toward an increasing amount of general preparation plus some specific work in adult education itself. New courses are being organized in Canada for both paid and voluntary workers. The lack of opening jobs to provide experience under supervision is a handicap to the whole field.

Individual Services

An entire field of adult education is neglected in Canada and few have ever noted the omission. This is the field of individualized services such as counseling. Counseling is a highly specialized skill that should usually be carried on by someone with intensive training and experience. But it should be carried on closely articulated with other adult activities. We tend to think of adult education as essentially a *group* activity. But in fact a person in an interview can and does gain new knowledge and insight about himself—a most intense kind of learning experience. There is a wide range of these individual services but none of them are fully developed in Canada. Most successful and widespread is correspondence education, carried on through the Federal Department of Veterans Affairs, some provincial governments and some universities. Guided reading through a readers' advisory service is only available in effective measure in one or two large centres. Vocational and personal counseling is confined to two or three organizations like the Y's in two or three cities. Counseling on marital problems or old age adjustment is exceedingly rare. Family guidance is available through social agencies and some legal counsel can be secured in the same way. But only a handful of organizations are aware of the need and possibilities of such work.

Uneven Development and the Need of Co-ordination

There are great contrasts, across Canada, both in the amount and quality of adult activities. Mature, well conceived programmes are found close to neglected areas. In many communities the charge is made that there are too many organizations—but still only a minority of the adults profit by the services. Coordination is needed in the local community, in regions and nationally. Some gains have recently been made. The work of the Joint Planning Commission to this end will be described later. As one section or organization learns of the work of others the gaps tend to fill in and the discrepancies disappear. New

Glasgow has begun to learn from Chilliwack and the University of B.C. is sharing experiences with St. Francis Xavier.

Clientele or Constituency

In the early days of the Canadian Association for Adult Education a great deal of attention was devoted to rural areas. Many a speech in this period spoke of rural Canada as the underserved and under-privileged region where our first duty lay.

This emphasis has been checked and almost reversed. It has come about in part because of the notable success of the work in rural adult education but even more as we have realized the serious nature of urban problems. The shift in emphasis is best observed at St. Francis Xavier, where Dr. Coady says they now have a good deal of knowledge and method for working with rural people and are thus putting proportionately greater energy into urban work, particularly with labour groups. The same trend can be noted practically in every province although some leaders are calling for a thorough-going evaluation of rural adult education.

Along with this has come an intensified interest in adult education on the part of large sections of organized labour and such business organizations as the Chamber of Commerce.

An increased interest in consumer education has also begun to appear particularly through womens' organizations and the Canadian Association of Consumers.

At the present moment the greatest amount of attention is being given to the new Canadians. In addition, programmes are being planned in several provinces for adults who could not meet any social literacy test. Proportionately only a tiny fraction of time is given to those with considerable schooling behind them. However it is now recognized that such professional men as engineers and doctors need a programme of adult education to give them an understanding of their responsibilities as citizens as much as any other occupational group. Lately, more and more professional societies have been coming to the universities asking for assistance in planning courses.

There is a growing appreciation of the fact that adult education programmes must be specially planned for the older adult but this idea is only beginning to find its way into practice.

Frequently the charge is made that many Canadians are too apathetic to share in adult education. There seems to be little real evidence of this. Indeed, quite the contrary seems to be true. Wherever adults have taken part in a rich vital programme they have grasped eagerly for more such opportunities.

Adult Education and Government

The voluntary character of adult education has already been underlined many times. But perhaps the most significant trend in adult education is the increased activity of government: federal, provincial and local. Is this a threat or a stimulus?

In many parts of the world this question would be fiercely debated. And it is of more than academic interest in Canada. There is some speculation about the activities of the Federal Government in the film and radio fields and about the autonomy of private or local groups when a provincial department engages in adult education. Both concern and resentment have been expressed. Yet the discussion of these questions is usually carried on in an objective manner.

Take the problem of government information services. After hearing this discussed in the United States one might become convinced that if any federal funds were spent on films and radio it would mark the coming to power of totalitarianism with all its evils. At all costs the "mass communications" must be kept free and pure from any contact with bureaucracy!

This all seems very unreal in Canada. Adult Education has had more than a decade of "partnership" with the information services of the Federal Government. Nothing in that experience has caused us to cower in fear before our own government. Indeed, the reverse has been true. The expenditure of public funds for the production of National Farm Radio Forum has brought about hundreds of study and action groups. The field services of the National Film Board has resulted in the growth of hundreds of local citizens' film councils. The availability of public funds for these purposes has brought to adult education a wide variety of film and radio programmes that would and could not have been provided in any other way.

Of course safeguards are needed. But these do not grow out of any abstinence from using public funds for the production of educational materials. A much more effective guarantee is possible when leaders in adult education and the group members participate in the selection of topics and the decisions about method, and when full control is left with local leaders for the actual use of these materials.

Likewise experience to date with some provincial departments in adult education indicates that an increased, not lessened, amount of voluntary effort can be the outcome, when private groups are associated with a government agency in planning and policy making.

Belief in People and the Power of Ideas

To millions of men today some basic assumptions of adult education must seem incredibly naive. Imagine trusting ordinary people with the facts and letting them decide! In totalitarian states such a proposal would be considered preposterous and the same view motivates many an individual and group in democratic countries. "Witch hunts" are neither inspired nor directed by those who have much faith in their fellow men.

Adult education in Canada could certainly not be considered very radical or very reactionary or even very daring. But it is based on respect for reason *and* belief, and particularly on respect for people. In a presidential address to the Canadian Association for Adult Education, Dr. Sidney Smith spoke of this assumption:

> In a proper protest against persecution and dogmatism, liberalism stood for that freedom of speech which involves a quality of tolerance for the views of others . . . But we should be on guard lest a cult of self-expression may engender an unhealthy and destructive skepticism, or at the most, a drifting about in a confusion of opinions. We should resist gullibility but we should not use as current coin debunking words, words of doubt, words of discredit, and words of distrust. Mr. Archibald MacLeish last year warned a university audience that they should beware of gullibility in reverse, that is, belief in nothing. It is not true that all gold is brick, that all appearances are false, that all virtues are hypocrisies, and that there is a low-down to everything . . . We should direct people to examine basic human problems affecting their own welfare, the welfare of their nation, and in fact, the welfare of the whole world, and relate these problems to certain invaluable and inviolable standards, values and imperatives. Programmes and projects should not be reduced to an insipidity by injections of what has been fittingly called "acadenaemia." Objectivity in a vacuum will never engender motivating convictions. To avoid offering a thin nutriment, the sincere radical or the sincere reactionary should be encouraged to state, with passionate conviction, his case. Then let the people decide. If we cannot trust them to decide wisely, we cannot trust democracy.

* * * *

This brief review, and the chapters to follow, provide the record. And what does it amount to, on balance? A history that is brief but full and rich. A list of remarkable accomplishments already, with present and future opportunities and responsibilities that overmatch anything that came before. And a question mark! Will it be enough? Not that there is any doubt but that genuine achievements will come; these are certain. But such efforts may still not equal what could and should be done. Will we muster the vision needed and the resources?

A WORKING PHILOSOPHY FOR CANADIAN ADULT EDUCATION

ONE would not expect a single consistent philosophy of education in a movement as variegated as Canadian adult education, where voluntarism is so prized and where all religious, cultural, social and economic groups are at work. Of course differences in outlook, in methods and in goals and objectives do appear. But the areas of agreement are surprisingly broad and deep. While no one wants to see the development of any code or creed, and there is no remote possibility that one will be drafted, workers in adult education in Canada can already stand on firm common ground in respect to their general objectives and methods. However, there is much less clarity and less agreement about particular methods and short term goals and these must be dealt with in a later book.

No one in Canada has formulated the aims of adult education quite as crisply as Sir Josiah Stamp: "The purpose of adult education is three-fold: to help people earn a living, to live a life and to mould a world: and in that order of importance."

However, the following statements set out clearly the tasks of adult education and chart some general directions. The statements are extracted from a number of different sources. One was written in the bewildering depression years, others in quite recent times. But regardless of the source and purpose, or the time written, each deals with an important concept or proposition that is central to adult education, such as:

—training for citizenship
—adult education is for all
—the importance of *both* group and individual goals
—the importance of participation

1. Training for Citizenship

In its 1946 Conference, the Canadian Association for Adult Education developed an explicit statement of goal—prepared by a policy committee, whose chairman was H. R. C. Avison:

(1) The adult education movement is based on the belief that quite ordinary men and women have within themselves and their communities the spiritual and intellectual resources adequate to the solution of their own problems. Through lack of knowledge and lack of leadership these resources are often not mobilized or not directed in constructive ways.

(2) The primary tasks of adult education, therefore, are to awaken people to the possibilities and dangers of modern life, to help them with knowledge and leadership, and to

provide channels of communication between different cultural, occupational and social groups so that the solution of human problems may be sought against the broadest background and in the interests of all. *In short, the task is the imaginative training for citizenship.*

(3) Adult education should deal with the actual and living concerns of actual and living people. Adult education is a natural continuation and fulfillment of schooling. The lessons of mature citizenship can really only be learned by mature people. While provision must always be made for the training of the underprivileged and the neglected and for the occupation of leisure time, adult education must be seen as a normal activity of a developing and healthy society.

2. Adult Education Is for All

The adult education movement in Canada has been quite consistent in standing against educational philosophy which aims at the preparation of intellectual or professional "elites." *Every* adult is claimed as the constituency and education coterminous with life is the objective.

Unlocking Life to Free People

M. M. COADY

In a general way, education is the instrument that unlocks life to any free people. But the education of the past did not do this. Primary and secondary education has been an escape mechanism by which the bright and vigorous few from among the masses got away from the lowly classes in which they were born to join the elite of the nation. Education was the trapdoor that enabled them to go into the so-called higher professions. And thus education has been an instrument that has created classes, in a supposedly classless society. The good jobs, the attainment of which has been the chief aim of education, are measured in terms of economic return. Our educational literature of the past was filled with this materialistic concept. Educators have held out this ideal. Thirty years ago they were drawing graphs to show the relationship between income and formal schooling. Elementary education paid so much, high school something more, and college something greater still. This was founded on the false philosophy that there is always room at the top; but it is a mathematical certainty that there is not room at the top. There is a limited number of good jobs in any nation and everybody can't get them. This is holding out to the people the very questionable idea that success in life means rising over the dead bodies of their fellows. It is the worst manifestation of the competitive philosophy of life. According to this teaching, everybody in a coal mine could, by educating himself, rise to the position of manager. Imagine a coal mine where everybody was manager and no one at the coal face. Some talk in the same way about business and finance. Men will rise in these activities, they say, if they have education and drive. What would happen if some day all the people in our towns and cities suddenly decided to go into business. We would be living by taking in one another's washing. Yet one man has as much right to go into business as another. And if all decided to do it, they would be only taking educators at their word and carrying their false educational philosophy to its logical conclusion.

Not only have educators propagated this idea, but fathers and mothers have also promoted it. It is a commonplace in the experience of everybody to have heard from the farmer that he was sending his son to high school or college because he wanted to educate him so that he might escape the drudgery that he himself endured. The coal miner, the fisherman, and the lumberman talk the same language to their children. The bright child who gives signs of intelligence in school is immediately picked for a different career from that into which he was born. Rural people will mortgage their farms and workers will contribute their savings to the last cent to see to it that the favored boy or girl gets a so-called chance in life. But the other boys and girls in the same home are not supposed to have any chance. In fact, their energies and earning power will be used to help out the member who is to win the honors for the family. The result of this philosophy is to consider education as a means by which we can pick from the masses of our people enough young people to supply us with our army of professional, business and service people. In other words, when you get enough lawyers, doctors, clergymen, business executives, nurses, school teachers, and stenographers, the job of education is done. Until recently we have not been interested in the great masses left behind. They will get along somehow. The idea is abroad that, after all, the kind of life they are leading does not call for education. This is no mere surmise of ours; the people openly preach it. Not only the people themselves but even educators look upon a man who goes to college and then returns to the farm or the fishing boat or the factory as more or less wasting his time—as a failure. His family in the past would be ashamed of him. This, we believe, is a cheap and unphilosophical view.

But things are changing a little in this respect. In the last few decades people are beginning to associate these so-called humble callings with the idea of education. On account of the manifest necessity of scientific training for the proper development of industry and primary production, new jobs are opening up that make it dignified for a man to enter these callings.

Any sound philosophy should teach that education is an instrument to unlock life to all the people. The philosophy of the past has taken for granted that there is only real life for the very few and that getting this life for them presupposes the existence of a sodden, dull mass of peasantry as a necessary soil on which the privileged few should grow. It presupposes that as the masses of the people go up these few go down. The very opposite should be true. The higher the masses rise the greater should be the chance of those who hold the good positions in society. This is not only good humanitarianism but also good business from a materialistic viewpoint. This is an age of mass production. The correlative of mass production is mass consumption. In this technological age the people must have a high standard of living if the industrial machine is to function smoothly.

But this worldly consideration should not be the chief reason for our solicitude for giving the good and abundant life to the people. The spiritual and cultural life of the nations depends upon it. We do not know much about the delicate forces through which a nation can throw up its leaders and geniuses which are its pride and crowning glory. There is every reason, however, to expect that the mysterious process by which this is done has something to do with the human stuff from which they emerged. We know from history that nations have flourished and then died. The real reason may never be known but something surely went wrong with the human factor. The policy of picking off the bright minds and neglecting the source of supply is probably the answer.

There is another phase of this present-day philosophy that should startle us. In our present educational procedure—which is essentially a skimming process—we are robbing our rural and industrial population of their natural leaders. The bright boys and girls are educated and leave their people. They enter the so-called higher vocations and professions. Their interests are now different from what they would be back home. They have new masters and, if they wish to succeed, they have to promote the interests of the classes which they serve. Thus they turn against their own flesh and blood and in many cases are the most bitter enemies of any movement designed to give the people a chance to rise to the better life.

If we find the social techniques by which the people can secure for themselves a new economic status, we will immediately remove the set of conditions that has so far debased the whole idea of education in the past. Economic liberation will also free the people spiritually. We therefore need a new kind of education that will give the people life where they are and through the callings in which they find themselves. It cannot be done in the old way. Something more than primary and secondary education of the old type is necessary to hold the rising generation. They will continue to run away as long as they do not find satisfying life at home. No scheme of education conceived in terms of a preparation for life is going to do the job; in fact, the more education of the old kind we give them, the more dissatisfied they will be and the more they will seek to escape. Children do not run society.

Clearly, the techniques by which we can improve the social order and hold an educated generation of our youth must be achieved by the adult population. It is not only the short-cut but it is the only possible way that can be effective. This means, then, the necessity of finding a scientific and effective technique by which all the adult people of our land can be mobilized in an adult education program.

Any such program should be for all the people, even the so-called educated classes. Some people think that adult education serves merely to fill up the gaps resulting from insufficient formal education. This is a superficial interpretation. The growing complexity of modern society makes it necessary for education to be coterminous with active human life. If every man and woman in Canada had a college degree they would still need adult education. Our own work at Antigonish, however, at this stage of its development, is intended for the common people. This is based on the conviction that the education of the masses is more important than ever before in history. They are playing a new and important role in today's society. They have taken on something in the nature of a personality and they are doing what was once done by great and dynamic individual leaders. Things are being pushed up from the bottom. Leadership is coming from the field.

This can be either a great threat or a great promise. As the masses go, so goes the world. We are in their hands whether we like it or not. They are going to educate us. The kind of lesson they will teach us will depend on their enlightenment.

3. The Importance of Both Group and Individual Goals

Many disputes in education arise over the problem of individual versus social goals. To have a good society, some tell us, we must change the hearts of men. Others proclaim that only by radically re-structuring our society can men attain to human dignity. Koestler has discussed this dilemma most searchingly in his essay "The Yogi and the Commissar" and in his conclusion shows that disaster threatens if we choose either goal to the exclusion of the other; that both must be pursued *simultaneously.*

In Canadian adult education there are differences of opinion and certainly differences of emphasis at this point but always there has been both a clear recognition of the need and importance of the individual, and of the requirements of healthy group and social life.

"Leaders Who Can See Things Whole"—The Cultivated Individual

SIR ROBERT FALCONER

The very fact of the prevalence of new ideas leads to the necessity for adult education, which aims at creating a thoughtful body of people. When people learn to think reasonably for themselves they make a stable society, because then change comes by persuasion, not by force. We learn at too great a cost when we wait for war without, or revolution within, to bring about change.

Education is in part a reaction to environment. It is essential for good citizenship that the most healthful environment for breeding good life be provided. And this good life must be what is good for society as a whole. The educated person realizes that he can attain his own highest welfare only as he is a member of a good society and contributes his best to it. In our education we must seek to recover the idea of the higher unity—in the world, among the classes within a nation, in smaller groups of society, in the family. The idea of mankind as a unity has been of late greatly weakened. As this fundamental idea has been weakened the economic system of the world has been worsened, and today material distress is like dry stubble over which fire will rage when a spark drops on it and passions sweep it along, rising as they go.

The conception that society is a body and that all its members prosper or suffer together is a fundamental truth for the teaching of citizenship in any real way. This is a whole truth. Half truths abound; they are often strongly held; but they split society into sections. A vivid personality striking upon one string makes one section listen to his strident note. Others also listen in and soon he gets a large following. Then he uses his power to express narrow nationalistic or sectional views; repression of other views follows, freedom is stifled, personality is stunted, and the state lies at the will of the one dictator who has magnified a half truth. As the pressure of the dominant personality wanes, other truths which have been driven underground will come to the surface again. Hostility will break out even more fiercely, and the essential instability of that society will become evident.

Not only the world but individual nations and communities need leaders who see truth steadily and see it whole. That wholeness is all-important. But it is not a body of truths; rather it is a state of mind in which, while seeing clearly the crescent moon of tonight, one traces the dim outline of the rounded whole and realizes that each night will bring the bit of light nearer to the full.

Thus adult education seeks for those ideas which will create wholeness in a community and in society at large. Not one-sided interests, not class slogans nor national self-sufficiency, but a unified human society in the welfare of which each individual will find his highest satisfaction must be the aim of our education. And this aim can be best understood by mature minds.

In Canada we stand in peculiar need of unification. Our provinces lie far apart, formidable natural features separate us into sections. We have bridged the wilderness and pierced through the mountains by our railways, thus bringing a measure of economic unity. But our racial origins and traditions are even more divisive. We have not only our two major sections, English-speaking and French-speaking, but very large blocks of European people who have little understanding of either of the other peoples. Each section has its own interests, and often they do not harmonize. Conciliation is essential if the unity of the country is to be maintained and strengthened. Government is thus an extraordinarily difficult process.

Therefore we have unusual need for leaders who can see things whole, who understand what justice really is and that toleration is one of its qualities. But even more we need average people who have this frame of mind. Here is our opportunity for adult education. It may become one of the most effective processes for building up a well-constructed and commodious nation, in which there will be different rooms each with its own design, furnishing, and use; all, however, contributing to make a house good for living in.

Already work of this kind has been done in a variety of ways in all the provinces. This education is given in an atmosphere free from party or class controversy. The teacher and his groups try to get at the truth of the matter. If that spirit can be instilled into the people of all classes, a unifying influence will gradually pervade wide areas.

But there is the other side of adult education: the better employment of leisure. Man's happiness depends not only on his ability and opportunity to work for his living but also on the use he makes of the rest of the day. The possession of skill takes one out of the mass and restores individuality; it is a unique contribution because it is one's own; it gives its possessor a sense of his worth, and so makes him a self-respecting member of society. Education should help a person to cultivate skill; indeed to evoke latent skills.

Further, adult education sets before it the creation and development of taste and the enjoyment that is derived from appreciation of what is beautiful. Now this is a matter not for the few but for the many. It does not depend upon nor does it accompany wealth. It consists in the trained eye or ear or judgment and is slowly created as one is brought under the continuous influence of the best in music, the fine arts, and literature. Adult education has as one of its chief tasks to effect the contacts between the willing learner and the abundant material provided by the radio, the gramophone, picture galleries, museums, and libraries. Also, it should elevate the taste of all classes in regard to the quality of their homes and the appearance of the villages and towns in which they live. Especially in this western world is there need for the development of taste. The field lies ready for working.

How are our people to be enabled to enjoy the exercise of their highest faculties; how is appreciation of music, painting, etching, handicrafts, literature to be made an integral element in the life of our society? These problems require concentrated and varied wisdom. They must get the attention of individuals with vision and also of educational authorities who can apply to them the resources of the state. Our fathers in the days of their poverty established schools and colleges; in these ampler times their successors can not be balked by the difficulties of adult education, which are relatively no greater than those earlier ones. The best thought of understanding men and women on this new phase of our cultural life will point the way and give encouragement to our educational authorites. By such combined effort democracy advances. We have had the idealism of the pioneer and shall have it still in this promising field of endeavor, but this field must soon be more fully occupied also by those in control of the general educational systems.

* * * *

Social Goals

Other aspects of the same problem were emphasized in a short conference statement issued by the Canadian Association for Adult Education during World War II:

(a) The principle of total and mutual responsibility—of each for all and all for each—both as between persons and as between nations.

(b) Social controls and planning are a necessary expression of this sense of social responsibility. Planning need not necessarily involve governmental ownership of, control over, or active interference with, economic enterprises. Nevertheless, it is probable that the area of public ownership and control should be extended in those enterprises most essential to human welfare, and where individual enterprise is unable or unwilling to operate in the public interest. It is still more desirable that the area of voluntary co-operative activity in every field should be increased.

(c) Human beings are ends not means. Planning must be combined with such local and community participation and democratic vigilance as to prevent the regimentation and frustration of the human personality. Social efficiency and social security are not ends in themselves but are for the sake of human dignity and personal fulfilment.

(d) Efficient service to the community, and not social privilege, financial power or property rights, should determine the status of the individual.

(e) The greater importance of consumption over production as the determining factor in economic activity must be reasserted. Consumption goals, such as meeting decent standards of nutrition and housing, should be the main incentive of economic life.

(f) Social goals take precedence over individual and sectional purposes of profit or advantage. This principle asserts itself in time of war and must be maintained for the winning of the peace. Great collective purposes of social security, world nutrition, slum clearance, reforestation, soil conservation etc., are emphatically necessary as binding forces uniting our people, motivating economic life, and giving dynamic content to planning and to the effort after full employment.

(g) Neither the old individualism nor the newer mass-collectivism but a relationship of voluntary co-operation, which balances rights with responsibilities, is the basic pattern of the emergent social order. Such a relationship of voluntary cooperation has a place for central planning and control as well as for the legitimate liberties and enterprises of the individual. In the international sphere it supports the obligations of a collective system for defence and for the maintenance of world peace.

Another view was expressed in an address dealing with the relationship of adult education to morale.

Implications for Adult Education

GREGORY VLASTOS

What kind of adult education is needed for Canada now?

(1) A new philosophy—Our political educators must re-think their job in terms of the political community. Many of them think and talk and plan in terms that have been obsolete for a generation.

(2) A new order of priorities for adult education—What is adult education, anyway? Is it a matter of stirring elevated thoughts in a few aspiring minds? Or is it a matter of helping the people to take a hand in the life-and-death decisions their government must make now that the easy-going days of *laissez-faire* are over? If the former, it is a social amenity; if the latter, it is a social necessity, and its place in the order of priorities is at the top.

(3) A new constituency for adult education: not just the suburbanite, but the people, including the submerged third.

(4) New agencies of adult education—government itself, but also all other groups of citizens who think purposefully about public policy. Of special importance are farmers' and workers' organizations: they have the best chance to reach the submerged third, and make it feel that the fight for democracy is its own.

(5) New techniques: especially drama, film, radio—This without forgetting the old technique: the discussion method; of all the things that human beings do the most important is talk, including "idle" talk.

(6) Popular control—The ultimate direction of all this effort must not be in the hands of paternal bureaucrats; education for democracy must itself be democratically controlled.

(7) A rational faith—Every effort to extend knowledge must rest on a faith. The individualists drew on the Hebrew-Christian tradition for their faith in man as an individual. We can draw on the same tradition for our faith in man as an individual-in-community.

4. The Importance of Participation

Adult Education Demands Participation

E. A. CORBETT

The main characteristic of adult education is the active participation of the people in study and action, and in the planning of topics and techniques. This is no pre-digested food handed out by the experts. We have now discovered that an adult education programme is only really effective when the people concerned accept responsibility for it and are active and interested in its promotion. The reason for the failure of a great many of the experiments in mass education in the last century has been this habit that educationists have always had of preparing the baby's food without consulting the baby; of prescribing for a patient without seeing him or understanding his symptoms. Forced feeding can be just as deadly intellectually as it is physically. That is why the completely democratic process in adult education has proven itself and the study group method in which voluntary participation is emphasized seems to work best. The method we recommend is the study group or open forum, large or small, preferably small. All sorts of things can happen when people meet to discuss their own problems under competent leadership. The study group or open forum is the starting point in any really constructive and worth-while programme of adult education, whether it is in the field of fine arts, recreation, or practical programmes of social and economic reform.

Years ago James Hogg, the Ettrick Shepherd, who was a wholly self-educated man, had this to say, "By reading one hour and writing two hours you will better improve your understanding and correct your taste than by reading all three." Passive reception of lecture or printed page is of little account. We must make the facts and thoughts our own by some process of active assimilation. Dean Inge once said that attempting to educate people by talking to them was like trying to fill a roomful of narrow-necked bottles by throwing water over them. The success of studies, the health of social life can be measured by the mental activity produced.

Some Conditions of Participation—The Role of "Communications"

JOHN GRIERSON

In one way or another this problem of communications is vital to every democratic society. Getting together is important. Getting our ideas together is important. Once good feelings and good ideas move like wildfire across the democratic sky, we are half-way toward building a community worth living in.

In this respect we depend more deeply on our system of communications than do the authoritarian States. It is true that the dictator needs his radio. The word from on high must be heard by all. The rhetorical moment must be enjoyed en masse. The band must beat out its rhythm across the entire domain. But the subtler and richer forms of communication are less necessary.

It is not so vital to spread ideas or to spread initiative. It is not so vital to put upon the individual citizen the responsibility of taste and good feeling and judgment. In a democracy it is vital, and this responsibility for spreading good feelings and taste and judgment is the whole responsibility of a democratic education.

Your dictator with a wave of the hand can clear a slum or rebuild a town—and this is always an attractive prospect to people who want slums cleared and towns rebuilt. But the communication of dictatorship is of orders given and of organization set in motion. Our democratic interest in communications is very different. It is integral to the democratic idea that constructive action shall bubble up all over the place. Initiative must be not only central but local. By the mere acceptance of democracy we have taken upon ourselves the privilege and the duty of individual creative citizenship and we must organize all communications, which will serve to maintain it.

I know the waving hand of the dictator can more spectacularly clear the slums, if—and who can ensure it?—it is disposed to clear the slums. I know that efficiency is attractive and the beat of feet marching in unison is a remarkable source of persuasion. I know, too, that when in the democratic way, we leave so much initiative to the individual and the locality, the result is sometimes only too local. Local taste may be terrible to the metropolitan aesthete. The perfectly sound scientist will be challenged by rustic pigheadedness. But what we lost perhaps in efficiency and taste—and it is just possible that the dictator may be a man of taste—what we lose with our shabby local methods, we gain in spirit. It may be poor but it is our own.

The moment we accept this decision a great obligation is laid upon education in a democracy. It must perfect its system of communication so that individuals and localities may draw initiative and ideas which, while maintaining the vitality of democracy, will help it to challenge authoritarian standards in quality and efficiency. This is a tall order but I can see no way out of it.

I think all of us realize that we have in the past laid too much emphasis on a narrow view of individualism. We have geared our educational processes to the person in private rather than to the person in public. Haunting our minds and our policies has been the concept of a leisure time education and not of a working citizen education. Our ideal has been the cultured individual, the gentlemen in a library. We have made much of accurate information and the somewhat questionable efficacy of deductive logic. We have held before us the ideal of rational citizenship, where the individual, like a lone ranger on a detached horizon—which he never is—makes a cold judgment on the facts. We have pictured our educated man as someone with a knowledge of the classics and capable of polite conversation on literature and the arts. This education is like a rose without a smell. It misses the essence of common thinking and common doing. It lacks integral contact with the living processes of citizenship. It approaches the labourer—and I can only think of it as a highly insulting approach—with the intention of improving him and shaping him in an image which could never be his reality. He may be a fine labourer and a fine man; he will at best be but a poor gent in a library—and who wants to be that anyway? It is an anaemic conception. It lacks what seems to me respect for the labourer as such and for the man that is in him, and for the part he can play in his own community. It does not create an image in his mind of what he, himself, on his own doorstep, and out of his own rich human character, could do and enjoy within the community. It is education with its roots in the air.

I began by saying that democratic education needed its own vital system of communications—its own system of wildfire across the sky. I have tried to suggest that the wildfire we need will not, by the very nature of democracy, be that spectacular answer to the authoritarian challenge which people to-day are asking for. Our searchlight on democracy, I have suggested, will be a quiet and intimate light as befits the idea we serve, though it will make up in its width of sympathy and in the far-reaching subtlety of its detail, what it lacks in emphasis.

Let me distinguish the principal problems of education in a democracy. Firstly, you must inspire interest in the community life. Secondly, by creating such warm sentiments in regard to one or other aspect of the community life, you will inspire that initiative which is the heart and soul of the democratic idea. Thirdly, you must help in creating common standards of community thinking and community doing, if democracy is to be not only spirited but fine. Firstly: Interest. Secondly: The participation which emanates from interest. Thirdly: Standards of judgment.

Look at what they involve. If you are to create interest in the community life, you are face to face with the Herculean task of articulating this monstrous new metropolitan world which we have built for ourselves. You must bring it alive, so that people will live intimately in it, and will make an art of life from it. And you cannot do it by information alone or analysis alone, for the life escapes. You can only do it in those dramatic terms which present the life of the thing and the purpose of the thing and make intimacy possible. The radio, the picture, the poster and the story are the more obvious instruments in your hands and art has become inevitably half of your teaching.

I shall dismiss the creation of initiative by simply repeating that if you crystallize sentiments, you establish will power: if you create interest, you inevitably inspire initiative.

Participation Develops in the Study Group

DAVID SMITH

The attitude of free enquiry is the mark of civilized man in a democratic society. Such an attitude is certainly the means, if not the end, for achieving that quality of community life that we in the democratic tradition have aimed at.

The creation or development of the attitude of free enquiry is the task of education. At the present period in history it is the particular task of adult education. In the past we entrusted the development of this attitude to the elementary schools and the formal educational authorities. We know now that this isn't good enough. Education is a continuous process. We dare not make the sharp distinctions in educational practice that we have made in the past between the school and the community, between academic and vocational education, between education and recreation, or between cultural and practical matters. To do so is to be ignorant of the processes of growth, of learning, and personality development.

Study groups provide training in the most characteristic discipline of democratic education, the discipline of free enquiry. In study groups men and women learn to gather and relate information, to fill in the gaps and see connections, to judge and moderate; they learn to discuss problems tolerantly in an effort to understand the other person's point of view; they learn to share experience and to think and act as a group. This is the skill which marks the truly civilized man and one which we are never done learning. This is the skill which we boast is the creation of democracy and its strength.

The organization of this discussion is as vital a part of the experience as the actual group discussion itself because it is a form of citizenship education. Discussion of current problems is bound to be controversial and for this reason, if for no other, the organization and direction of the programme should be in the hands of the citizens themselves, rather than the hands of professional educators whether employed by the government, school board, or university.

In the discussion of current issues the government official, no matter how careful he may be, is always suspected of using the programme for propagation of the policies of the government, the professional educator of restraining discussion or action. The role of the government or other educational agency should be to provide assistance in the form of grants, study materials, and advice, leaving the final authority in the hands of the citizens.

This is important for another reason, namely that discussion of current issues should presumably lead to action on them. Since not all members of the group may be agreed on the form of action to be taken the professional educator may wish to restrain action in the interests of holding the group together and so deprive the group of one of the vital ingredients of educational experience. However, if control of the discussion programme is in the hands of forum members the problem of appropriate action, like others, will be dealt with in a way that is satisfactory to the members of the forums and maintains their support.

Summary

Both Dr. Corbett and Dr. Coady have summarized their views and their long years of endeavour in striking formulations of the goals of adult education.

E. A. CORBETT

(1) that the individual, his rights, his moral and spiritual significance, his dignity, is of supreme importance in a democracy;
(2) that social progress can only come about through improvement in the quality of human beings, and that improvement can only come through education;
(3) that education, particularly adult education, must suit its efforts to the most intimate interests of the individual, or the group (in most cases those interests are economic);
(4) that adult education functions most effectively from the point of view of learning and of actual results through group study and group action;
(5) that the ultimate objective of all education, particularly adult education, is the development of the individual's capacity to live a fuller and more abundant life;
(6) that, as Patrick Geddes says, "education, like religion, can only be truly vital in the measure of its freedom from external authority: since truth, like goodness, cannot be imposed from without but can only grow with mind and soul within."

M. M. COADY

(1) *The primacy of the individual.* This principle is based on both religious and democratic teaching: religion emphasizes the

dignity of man, created in the image and likeness of God; democracy stress the value of the individual and the development of individual capacities as the aim of social organization.

(2) *Social reform must come through education.* Social progress in a democracy must come through the action of the citizens; it can only come if there is an improvement in the quality of the people themselves. That improvement, in turn, can come only through education.

(3) *Education must begin with the economic.* In the first place, the people are most keenly interested in and concerned with economic needs; and it is good technique to suit the educational effort to the most intimate interests of the individual or group. Moreover, economic reform is the most immediate necessity, because the economic problems of the world are the most pressing.

(4) *Education must be through group action.* Group action is natural because man is a social being. Not only is man commonly organized into groups, but his problems are usually group problems. Any effective adult education program must, therefore, fit into this basic group organization of society. Moreover, group action is essential to success under modern conditions; you cannot get results in business or civic affairs without organization.

(5) *Effective social reform involves fundamental changes in social and economic institutions.* It is necessary to face the fact that real reform will necessitate strong measures of change which may prove unpopular in certain quarters.

(6) *The ultimate objective is a full and abundant life for everyone in the community.* Economic co-operation is the first step, but only the first, towards a society which will permit every individual to develop to the utmost limit of his capacities.

SECTION TWO

Organization

The purpose of Section Two is to provide a broad though cursory survey of the entire field of adult education in Canada. In addition to the general review, a few specific organizations and programmes have been selected for more detailed description *as illustrative material*. Naturally enough, it has not been possible to include all organizations nor even to give a complete description of any one. But the salient features of organization, membership, aims, and programmes have been sketched in. In such a complex field it is difficult to draw up any system of classification which is entirely satisfactory. Consequently, a certain amount of repetition is found which, while it may be tedious, is probably to be preferred to omissions or lack of clarity.

1. THE CANADIAN ASSOCIATION FOR ADULT EDUCATION

ISABEL WILSON

THE Canadian Association for Adult Education has been in official existence for only fifteen years. It was in June, 1935, at a meeting at Macdonald College, that the incorporation agreement was adopted, a constitution drawn up, and a Council elected. And it was only in September of 1936 that the Director, Dr. E. A. Corbett, began to devote his full time to the affairs of the Association. During these years, the CAAE has become so much a part of Canadian life, it has sponsored or promoted so many varied activities, that it seems already a long-established national institution.

As a basis for the operations of a new Association, a survey of the existing agencies in adult education was undertaken. When it was completed in 1935, this survey astonished even those most familiar with the situation in Canada. It was revealed that, from coast to coast, there were literally hundreds of programmes and projects under way. These were carrying on largely without the benefit of contact with each other, with little exchange of information and experience. There was no clearing-house through which one group could find out about the activities of another, and learn from its successes and failures. And there was almost no provision for consultation and for the discussion of common problems among those actually on the job. It was seen that even its strongest advocates had underestimated the need for a national co-ordinating body.

From the beginning it was no part of the purpose of the CAAE to attempt to standardize adult education in Canada, or to direct it from a national office. It was held as a deep conviction that programmes should be developed locally, that they should be worked out and operated by people on the spot and familiar with local conditions. The function of the new Association was to offer advice, based on a wide knowledge of theory and practice in the field, to spread information about projects under way, to assist in planning programmes and in raising the money to implement them. The CAAE was formed to stimulate and encourage action rather than to initiate it. With diversity and not uniformity as the goal, it sought to try to help each group do its own special job, and to achieve its own purposes.

Very early the specific functions of the Association were defined and agreed upon.

(1) To serve as a clearing-house and to maintain a working library.
(2) To develop interest by means of publications, radio, conferences.
(3) To suggest methods and improve the work in adult education.
(4) To provide for study and research.
(5) To undertake experiments and demonstrations.
(6) To advise grant-giving bodies, educational trusts, and private donors regarding the status of any organization which makes application for a grant.

The Executive of the CAAE was not long in taking practical steps to fulfill these functions. It arranged for the Director to travel the length and breadth of the country, consulting with government officials, universities, voluntary groups and interested individuals. The number of meetings addressed and conferences attended in the first short period reached staggering figures. By bringing them knowledge of experience elsewhere, the Director helped those on the firing line to face their problems with fresh inspiration and a new insight. For example, he conferred with New Brunswick on a far-reaching plan for the expansion of its educational system to include rural adult education. He assisted the Workers' Educational Association to extend its operations to the university towns of the West. Working closely with the CPR, he helped set up a program of adult education for its 65,000 employees.

Meanwhile, regional and national conferences brought people together who had been strangers before. Such opportunities for the exchange of ideas are almost taken for granted today. It may be hard for those who have entered the field in the last few years to understand how much these contacts meant to the leaders of pioneer efforts in communities across Canada. Many of the most fruitful ideas in adult education stem back to these gatherings.

The desperate shortage of library facilities throughout so much of the country was a matter of the gravest concern from the very beginning. Every effort was made to impress provincial authorities with the seriousness of the situation. It was clear that without sufficient sources of information the whole movement would be severely restricted in scope. In an attempt to do at least something to meet this appalling condition, the CAAE established its pamphlet service, and later, in co-operation with the Ryerson Press, began to publish its own materials.

Throughout its history, the Association has continued to publish, as extensively as its finances would allow, pamphlets and bulletins on adult education, and in such fields as economics and international affairs. The aim has been to make these publications both reliable and readable. That some success has been achieved is shown in their wide circulation in schools and university extension classes, as well as their extensive use during the war by members of the armed services. In addition, the Association has undertaken research and prepared publications for departments of the Federal government when it has been essential that such publications reflect the thinking of private citizens. A case in point is *THIS IS CANADA*, a guide-book to Canada for the immigrant, which has been prepared for the Immigration Branch of the Department of Mines and Resources, and which is being distributed in six language editions.

In very early days, the Association began to issue its own magazine. This was at first called *Adult Learning*. Over the years, this magazine, now called *Food For Thought*, has been recognized as an outstanding publication in its field.

In 1935, radio in Canada was rapidly developing as an instrument of education as well as of entertainment. And the CAAE soon began to explore its possibilities. Various programme suggestions were made to the Canadian Broadcasting Corporation, and the Association assisted in carrying them out. Among the early programmes were discussions on democratic principles and practice, housing, co-operation and adult education. Through the years, this relationship with the CBC has continued and expanded.

At the same time the Association was directing its attention to projects, new and old, across the country, and to fresh experiments in the field. From the great job at Antigonish to the smallest community effort, the CAAE sought to keep in touch and to spread the story. Some projects, such as the demonstration of community organization at The Pas, under H. R. C. Avison, it actually promoted. And it was closely associated from the first with the Community Life Training Institute of Simcoe County, Ontario, under the direction of David Smith.

With the war came a period of tremendous expansion. New ground was broken and new techniques developed to meet the challenge of the times. The demand for material on topics relating to the war became urgent. In the armed forces and among civilians, the cry went up for simple, readable information on the confused issues of the day. The CAAE set about the production and distribution of a series of mimeographed pamphlets. Then it joined with the Canadian Institute of International Affairs to publish the *Behind the Headlines* series. Later, with the inauguration of the Citizens' Forum programme, the Association began to issue study pamphlets to cover each discussion topic.

The CAAE performed another function during the war. With the Canadian Council of Education for Citizenship, it co-operated in building up a network of communications by which the information materials of the Canadian Broadcasting Corporation, the National Film Board and the Wartime Information Board were funnelled to thousands of school and adult groups. And these programme materials for civilian groups were made available to the armed forces. The effect of these materials, when put to use by thousands of individual citizens gathered together in study groups, was very great. It was a demonstration of the fact, sometimes overlooked, that the success of any democratic government depends upon the interest, enthusiasm, and understanding aroused through the voluntary efforts of citizens co-operating with government agencies in carrying out national policies. When the Wartime Information Board came to an end, the Association warned that this "network" might disintegrate. However, something of its value has been saved through the work of the Joint Planning Commission, though on a greatly reduced scale.

Through its membership, the Association worked in the closest co-operation with the Canadian Legion Educational Services. Members of both the Executive and Council were on the organizing committees in almost every province. In reviewing the accomplishment of those war days, Colonel Bovey of the CLES warmly acknowledged the great assistance he had received.

It was in the autumn of 1941 that the National Farm Radio Forum was launched as a Canada-wide rural listening group project. This event marked the entry of the Association into the field of national programme planning. As early as 1939, Dr. Corbett had asked the CBC to join with the CAAE in such a plan. But much preliminary work was necessary. The project was developed through many months of experiment in listening group and rural study group techniques, carried on by Neil Morrison, Alex Sim, Leonard Harman, and Orville Shugg. This research into the combined use of broadcast, printed material and discussion group in an adult education programme was jointly sponsored and directed by the CBC and the CAAE.

Experimental broadcasts on regional networks aroused interest and proved beyond doubt that the idea was workable. It was then decided to enlarge the programme to serve the whole country. The Canadian Federation of Agriculture, at this point, lent its weight to the movement and became a joint sponsor.

Today Farm Radio Forum has penetrated every rural area in Canada and has become a deeply significant aspect of our national life. Many urban Canadians fail to realize that, both in scope and technique, the project is without parallel anywhere in the world.

As the crisis deepened, and the implications of the war became apparent, the conviction grew that even larger responsibilities loomed ahead for the Association. Clearly, our whole *society* was being challenged, not only on the field of battle, but at home. When victory should become a reality, where would Canada stand? It was felt that the CAAE must be in a position to bear its full weight in the postwar world. With this sense of urgency, a representative group met in the Christmas vacation of 1942 to attempt a statement of the philosophy of the movement. The Manifesto which was then prepared was wholeheartedly endorsed by the membership at the London conference of the following spring. The document called for a forthright attack on the problems which confront democracy—political, social, economic, and spiritual. It was seen that this involved a re-invigorated and sustained programme of public enlightenment.

An almost immediate result of these deliberations was a new listening group project—Citizens' Forum. The new programme was transcontinental in scope and jointly sponsored by the CBC and the CAAE. It was designed to bring all sides of important issues to city and town dwellers and to help them *to make up their own minds*. The pattern was panel discussion on the air by experts, printed material, and the small discussion group. The CBC assumed responsibility for the broadcast, while the CAAE undertook to prepare study material and to organize groups.

Through the years since 1943, the pattern has remained unchanged. Today, however, most broadcasts originate in public meetings in communities across Canada, and members of the audience are given a chance to direct questions to the experts. While Citizens' Forum in many ways resembles Town Meeting of the Air and the Chicago Round Table, it, unlike them, equips the listener with a study outline in advance of the broadcast. The organization of groups among urban people has proved a problem. Citizens' Forum, in large part, deals with national and international questions, and there are those who believe that these topics are too remote from everyday life to sustain interest. But many people are convinced that the project serves such an important function in a democracy that the emphasis should not be changed.

The Joint Planning Commission

A major project since the end of the war has been the initiation and development of the Joint Planning Commission. In essence, the idea goes back to the earliest days of the CAAE. But in 1935, not even the most optimistic could have anticipated the great development in programme planning, and the immensely increased output of programme materials. Not only have many new agencies entered the field, but government departments, both at Ottawa and in the provinces, are much more actively engaged in various phases of adult education. At the same time, there has been a great expansion of interest and activity on the part of trade unions, business, industry and the chartered banks. The need for co-ordination of effort is greater today than ever before.

The Joint Planning Commission was started when several national organizations like the National Film Board and the Canadian Broadcasting Corporation met together just before VJ Day and determined to continue the valuable collaboration which had been developed during war years. The quarterly meetings began at the call of the CAAE, aided at first by the Canadian Citizenship Council. In the spring of 1947 the Carnegie Corporation provided a grant for a small secretariat for two years. The Corporation no longer supports the JPC directly but has provided a generous grant for research and experimentation.

The Commission is an oddly assorted group: film and radio producers, Federal Government department representatives, university extension directors, representatives of the Chamber of Commerce, the Congress of Labour, the Federation of Agriculture, research departments of the banks, the National Y's, the Teachers' Federation, the Canadian Education Association, and many more. Wide differences are found, but all share an interest in the production or the distribution and use of educational materials for adults. Part of the plan was to have a mixture of "producers" and "consumers" of programme materials.

The Joint Planning Commission has a peculiar organizational shape· a monstrosity if you attempt to chart it on paper. It might be said to have a dual personality. On the one hand it is a standing committee of the Canadian Association for Adult Education. This provides it with secretarial services, an office and a rather slender budget. At the same time it is a loosely knit combination of many organizations that have no allegiance or organic tie with the CAAE. The representatives of some participating organizations prefer to think of themselves as members, others as observers, but both have the same status in fact. Organizations participate by invitations but no limit

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has yet been set on the number or kind of organization invited. The wish to participate in a clearing and planning task for adult education is the sole requisite—at least for the present. The total number of participating organizations is now 76.

With regular clearance established the next step was a complete annotated list of all the programme materials of a hundred organizations. This *Survey of Programme Materials* was paid for by one of the member business organizations. This made it possible to distribute it freely to all libraries and interested organizations in Canada. It is being revised yearly. The JPC also issue regular bulletins to keep members informed of what other organizations are planning. A regular system of exchange between provincial departments and university extension departments has been established. Joint displays of pamphlet material have also been put together and distributed.

The habit of consultation and joint action seems to be established. On one occasion several organizations interested in housing agreed to pool their efforts at the time of a national radio forum broadcast; accordingly the broadcast, a number of pamphlets, and film forums were directed to the same topic "Is Town Planning a Pipe Dream." This consultation did not happen in a JPC meeting, but it occurred between people who had met and worked together in the JPC. The number of such incidents is increasing.

The Joint Planning Commission was asked to undertake a film evaluation service on behalf of all organizations. Screening panels have been established in several cities. The evaluations prepared are multilithed on loose-leaf binder sheets and distributed on a subscription basis. Probably the greatest value to date has been a by-product of this work. Other organizations doing evaluation have adopted somewhat similar procedures, have improved their practices and are printing their evaluations on similar forms on standard size sheets. It is quite fair to say that almost all the film evaluation work in Canada has been improved as a direct result. The JPC has also collaborated and shared evaluations with two American organizations.

The Commission, quite early in its history, examined a proposal to establish certain awards which would recognize Canadian achievement, would help Canadians appreciate the significant work that is being done and would encourage the development of high standards. Three fields were selected for action and very strong committees were drawn up. The fields are film production, radio production and adult education itself.

(a) *Henry Marshall Tory Award.*—The Henry Marshall Tory Award for distinguished service in adult education.

(b) *Canadian Film Awards.*—The first annual presentation of the Canadian Film Awards was made by a representative of the Prime Minister of Canada on April 27, 1949.

(c) *Canadian Radio Awards.*—The first annual presentation of the Canadian Radio Awards was made over a national network programme on May 27, 1949.

These annual awards have already been established as *the* national recognition in these fields. It has provided considerable encouragement to the artists and some effect on standards can already be noticed.

It is still too early for much evaluation of the Joint Planning Commission but certain modest claims can be made. Slowly an organization is being developed which may look like "Topsy" but is actually quite the converse. It is the result of careful planning and it has a solid basis of support. It is meeting the requirements of stability *and* flexibility, of study *and* action. Large numbers of very different organizations are carrying on some significant activities together on a harmonious basis. Consultation, joint effort, planned production, mutual support are beginning to happen.

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Today—sponsoring and promoting two national listening group projects—deeply involved in the work of the Joint Planning Commission—publishing a wide range of study materials—and issuing a magazine which those who should know say is the best in its field—the CAAE seems to be attaining in large part the objectives it set before itself fifteen years ago.

Société Canadienne D'Enseignement Postscolaire

Elsewhere Miss Morin has described the origin and functions of the Société which provides for French-speaking organizations some of the services of the CAAE. The most notable contribution of the Société to date is a two year study of adult education among French speaking groups which is fully described in the "*Repertoire National de L'Education Populaire au Canada Francais.*

2. ORGANIZATION OF ADULT EDUCATION IN THE PROVINCES

Perhaps the most noteworthy feature regarding the organization of adult education in Canada is the variation that is found from province to province. In some, like British Columbia, the main stimulus comes from the University Extension Department. In others it is the Division of Adult Education in the Department of Education. In Prince Edward Island it is the regional library system. In every province the national information services, particularly the Canadian Broadcasting Corporation and the National Film Board, are well established. Some provincial departments, such as Agriculture, have long maintained extension services. Many national organizations like the Home and School Federation and the Y's are also at work, as well as numbers of strong local organizations.

Of all recent developments, the appearance of the divisions of adult education within departments of education is the most significant. This has brought new financial support for the work, increased status to this form of education, and a direct means of communication with all other branches of government. It is still too early to know what this development may foreshadow. But already in Nova Scotia the Division of Adult Education is becoming the channel into local communities, not only for its own services, but also for those of the departments of Labour, Agriculture, Forestry, and Health and Welfare.

Another important happening is the development of physical fitness and recreation which has been given leadership under the National Physical Fitness Council, the Department of National Health and Welfare and parallel organizations in the provinces.

This chapter will first present a brief review of the main lines of organization in each province. It will then deal much more fully with the work in Nova Scotia as an example of a Division of Adult Education. Next comes a description of the activities of French-speaking groups in Quebec, and a brief review of work with new citizens in Ontario.

Review of the Provinces

Newfoundland

The Division of Adult Education in Newfoundland is part of the Department of Education. A field staff serves many of the outports while a large "continuation school" is operated in St. John's.

The regional library programme is connected with the Department of Education but is not a part of the Division of Adult Education. There is also a handicraft programme within the same department. A separate Department of Co-operatives is responsible for considerable educational work.

Outside of the cities, the only other institutions providing adult education are the churches and missions.

Nova Scotia

The Division of Adult Education has been at work in Nova Scotia for several years. Its work will be described more fully in a later section. The Extension Department of St. Francis Xavier University also carries on widespread activities over a large part of the province.

Recreation and physical education are the responsibility of the provincial Department of Health. However, a very close working relationship between the recreation and adult education workers has been devised. Whenever either are invited into a community to help develop a new enterprise, such as a community center, he goes in company with a representative of the other department. Each shares in responsibility for much leadership training such as is organized through Folk Schools.

Agricultural Extension work has been developed very fully in Nova Scotia.

Dalhousie University has sponsored the Maritime Labour Institute and the Institute of Public Affairs for several years. Acadia University has a small but active Extension Department associated with the education faculty.

Prince Edward Island

The skeleton framework for adult education in this province is the system of regional libraries which puts books within the reach of every adult on the Island. This network of libraries is integrated with film libraries, film councils and rural film circuits. It also provides some facilities for travelling art exhibitions, and occasional instruction in crafts, music and drama.

In September, 1946, the province's adult education activities were re-organized by the formation of an Adult Education Council. This includes representatives from several government departments and societies concerned with community work. One of the functions of the Council is to assist wherever possible, programmes undertaken by any of the member organizations. In this field one of the first acts of the Council was to establish the Farm Radio Forum on a sound basis provincially. The Department of Agriculture now sponsors the project and has appointed a supervisor to direct its activities.

The physical fitness programme is carried on as a joint project with the Federal Department of Health and Welfare. This programme has expanded considerably and an increasing number of rural communities have become actively interested in providing inter-community sports of various types and better play facilities for schools.

New Brunswick

Interest in adult education in New Brunswick is now on the increase. With the twenty regional high schools now ready, soon to be increased to fifty and all of them strategically located, served by buses which bring them within the reach of every adult, this province may have the finest facilities for adult education in Canada. This was the dream and life work of Dr. Fletcher Peacock, the late Superintendent of Schools. Each of these schools has been planned not only for the children but for every citizen in the community. "Each school will have a large playground with facilities for the usual games; it will have a gymnasium and auditorium; a library which will not only be a school library but a regional library; motion picture facilities; cafeteria; lecture rooms; health clinic; and in general all the facilities necessary for a community educational and recreational activity that would be useful for the district. Furthermore, the Principal of the school is to be a community-minded individual with some knowledge of the administration of adult education. He will be assisted by experts in library work, in home economics, in handicrafts and physical education."

One serious lack is trained leadership but the Teachers' College Summer School offered a short course in adult education in 1949. The Department of Education announced through *Canadian Education* "that a Director of Adult Education will soon be appointed to co-ordinate and promote the important educational activities for adults which should form a vital part of any well rounded educational plan." A provincial director of music was recently appointed.

New Brunswick also has a developing programme of physical education and recreation. Mount Allison and St. Joseph Universities both have Extension Departments.

Quebec

Several of the departments of the provincial government have a direct concern with adult education, particularly the Department of Youth which provides courses and scholarships.

Laval University has a well-developed Extension Department which works closely with co-operatives and other such organizations. McGill University offers a good many night courses in its Extension Department. The University of Montreal has no well developed programme of Extension but it does offer a number of special services for adults. Sir George Williams College, operated by the YMCA, has for more than a decade been giving degree courses to adults who study at night. Macdonald College of McGill University has a full-fledged adult information service, a travelling library, a handicraft programme, and carries on extension work in much of English-speaking Quebec.

A great many national and provincial organizations are well established in Quebec, particularly in Montreal and Quebec City.

Ontario

The executive staff of the Ontario Adult Education Board was brought into the Department of Education on May 1, 1947, under the name "Community Programmes." This move was designed to bring recreation and education more closely together, and to aid in working out a flexible but consistent pattern of community leisure-time activities throughout the province.

A dozen field representatives are stationed in various focal points in Ontario to serve the five districts into which the province is divided for purposes of administration. Through these men and their contacts with the leaders in the communities in their areas, bulletin services, aid in organizing and finding instructors for courses, assistance for community radio programmes, expert advice and guidance for local drama and music groups, etc., are made available. There are now more than 60 recreation directors employed by municipalities in Ontario, and the services of the Community Programmes branch are rendered through such directors where they are available. The field representatives act as consultants to communities wishing to organize recreation committees or councils.

An additional responsibility of Community Programmes is the organization of citizenship classes for newcomers to the province, a programme which is described in detail later.

Several other provincial departments, particularly Agriculture, have widespread extension services.

The University of Western Ontario, MacMaster University, the University of Toronto, Queen's University, Ottawa University, the Ontario Agricultural College and Carleton College all have Extension Departments. In the main these provide evening tutorial classes for adults in the urban center where the university is located but visiting lecturers are sometimes made available to other communities. Queen's University has developed an extensive correspondence programme and both Western and Toronto Universities also carry on correspondence work.

The headquarters of most of the national organizations engaged in adult education are found in Ontario, particularly in Toronto and Ottawa.

Manitoba

In 1947 a Royal Commission for Adult Education issued its report calling for a greatly increased programme of adult education and some integration of services offered through various government departments. The University of Manitoba has recently announced its plans for a well staffed, well financed Department of Extension to stimulate and co-ordinate work in the province The Department of Agriculture already offers many extension services.

The Manitoba Wheat Pool has a field staff for education in co-operation and community living with very extensive programmes. The Manitoba Federation of Agriculture has also offered many adult education programmes, notably to young farmers. Manitoba is the center for a number of ethnic societies that have developed rich educational and cultural programmes. Some of the Ukrainian adult schools are outstanding.

Saskatchewan

The Adult Education Division of the Department of Education, although concerned to see that facilities for informal education are available throughout the province, has directed its attention particularly to the smaller towns, villages, and open country.

The Division acts as the executive arm of the Saskatchewan Community Center Planning Committee. Guidance on the problems of establishing community centers has been provided through the publication of a bulletin, *Community Center Planning*. The Division also was instrumental in bring about a research programme on rural community center building problems.

Night class facilities have been extended to rural areas under the title "the Lighted School." In addition to general supervision, the Division gives assistance by circulating materials such as records, books and pictures to the classes. The classes are organized with the assistance of the school superintendents and school principals. Instructors are secured locally.

On several occasions the Division has organized provincial instititutes on leadership training for extension workers, government employees, and Home and School groups.

A Farmer-Labour-Teacher Institute, the first of its kind in Canada, has been held for several summers. This institute has been sponsored by the Division and organized in co-operation with the farm movement, the teachers, and the co-operatives. The Saskatchewan Arts Board, is another project of the Division.

Recreation and physical fitness work are now carried on within the department of education and considerable integration has been achieved in the two services.

The University of Saskatchewan has a well established Department of Extension—both agriculture and general. Radio forums and youth clubs are two important activities. The largest single programme of adult education found in Canada is that carried on by the field men of the Saskatchewan Wheat Pool.

Alberta

The dominant factor in adult education in Alberta is the Department of University Extension. For about forty years this Department has been taking the University to all the people of the province. A travelling library, an extensive film library, a programme of extension lectures, all contributed to this end. The Department offers a variety of short courses, including: Sanitary Inspection, Recreational Leadership, Pharmacy, School Administration, Municipal Administration, Co-operatives, Community Life Conferences, Film Conferences, Choir Leadership and Art. These courses are provided in Edmonton and a score of other centers.

The best known programme of the Department is the Banff School of Fine Arts, now supplemented by an art programme at Jasper Park.

Recreation and Physical Fitness has been well established in Alberta by the Government and Agricultural Extension is a large programme. Many of the farm movements, particularly the Wheat Pool, and political movements have developed intensive study programmes.

British Columbia

As in Alberta the Department of University Extension covers most of the province with its services which are described in detail later.

Well-established regional library services, particularly in the Fraser Valley, are found in British Columbia. The development of community centers of various kinds can be noted in a great many communities.

The Director of Physical Education and Recreation for British Columbia is responsible not only for the organization of all school health and physical education but also for adult recreation. It is the policy of the Division of Recreation and Physical Education to co-ordinate rather than to control recreation in the province. This department is now responsible for the functioning of what was formerly known as the Provincial Recreation Branch. Assistance is given communities in developing leisure-time recreational activities and in setting up Community Recreation Councils. This is financed through a Dominion-Provincial arrangement.

The Division of School and Community Drama of the province works in co-operation with the British Columbia Drama Association and the British Columbia School Drama Guild. The museum, archives and provincial library services also are providing resources for adult education. Both the vocational training centers and the correspondence branch offer many of their services to adults.

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The following description of the Division of Adult Education in Nova Scotia will serve as an example of the work carried on under provincial government auspices.

A Provincial Programme—Adult Education in Nova Scotia

GUY HENSON

Nova Scotians have a many-sided interest in adult education as a result of the Antigonish Movement, of Home and School activity, and agricultural extension work over the past twenty years or more. Here, as elsewhere, other forces such as labour, education, library, vocational instruction, community organization, and cultural groups—to name but a few—have been at work. But leadership from the Department of Education was needed, for a number of reasons.

First, good schools are, or will be, centres for post-school youth and adults; Departments or Ministries of Education everywhere are interested in their effective use by the people. Secondly, voluntary organizations and communities have a need for adult education services, financial aid, professional counsel, leadership training, and a kind of clearing house service; and the public educational system seems to be the necessary source of these forms of assistance to the adult education movement without interference with its voluntary, independent character.

In a more general sense, the principle that education is a life-long process seems bound to have positive meaning to departments in their responsibility for public educational policy. It can hardly be good business to make a large investment in educating young people and then leave half-starved or worse their awakened interests and abilities. It is now recognized that much knowledge and skill of crucial importance—civic, vocational, social, family, and personal—lie beyond the grasp of childhood and youth but are part of the daily experience and self-education of men and women.

Accordingly, in 1945 a Division of Adult Education was established in the Department of Education. After an extensive survey a staff was appointed and work was begun. In addition to a Director, Assistant Director, and Dramatics Adviser serving the province at large, the staff includes three regional representatives each serving about four counties and a fourth representative carrying on an intensive rural community project linked with teacher-training.

The functions of the Division of Adult Education are:

(1) To promote the use of the school as a community centre.

(2) To provide certain educational services widely needed and used in the province.

(3) To provide, through regional staff, information and professional advice to individuals, groups, and communities.

(4) To aid local communities with finance.

(5) To co-operate helpfully, through joint planning and integrating of effort, with educational institutions, with departments of government, and with voluntary organizations.

A cardinal principle of operation is that the Division is but one of the agencies for adult education and while it has a plan, it offers no general programme. We support primary groups and other agencies, but without in any way replacing or competing with them. We call no meetings, organize no classes or short courses, sponsor no local plays, showings of art exhibitions, etc. The first-hand initiation of work among the people themselves is the responsibility of community groups and leaders and of other agencies, whom we stand ready to assist along clear-cut lines.

In the long view, the Division succeeds only as its work tends to build up local initiative and maintain decentralized control. Society must require and plan for the education of children, and does so generally through a Department of Education, but the function of a departmental agency supporting adult education is radically different. Sometimes both lay and professional people forget the point and "tend to lean directly on the civil servant for support."

At the risk of repetition, because of the fundamental importance of the voluntary principle in adult education, these statements about the method of work of the Division might be made:

(1) For every dollar spent by the Division in support of a given project, individuals and private or local groups or organizations spend at least as much and generally several times as much.

(2) The Division does not sponsor any programme or movement of its own in competition with the activities of existing agencies. Any community or district project is sponsored by an existing organization or local group, which is helped in its purpose by our contribution.

(3) Every service of the Division has been undertaken at the request of, or in agreement with, other voluntary and public agencies interested, and is generally planned and carried on jointly with one or more of these agencies.

Every effort has been made to maintain close co-operation in matters of joint interest with the Department of Agriculture, the Home and School movement, St. Francis Xavier, Dalhousie and Acadia Universities, the Departments of Health, of Lands and Forests, the Women's Institutes, Nova Scotia Regional Libraries Commission, the Provincial and County Farmers' Associations, the Nova Scotia Association for the Advancement of Coloured People, leaders in music, the Provincial Drama Festival Committee, the Nova Scotia Society of Artists, the College of Art, the Provincial Citizens' Forum Committee, and other agencies, as well as with all officials and branches of the Department of Education.

Certain branches of the Department of Education carry on well-established services to adults, such as the correspondence courses and vocational evening classes of the Vocational Education

Division. We have sought to avoid any interference with such special services either inside or outside the Department, but we have obtained much help from them and co-operated whenever possible with them in furthering their work.

As to relations with the school system at large, the Division has endeavoured not to place any direct burden or obligation on teachers, principals, inspectors and others, but many within the school system have made valuable contributions out of their own time, interest and talent, in the light of the needs or demands among the people they serve.

Experience shows, however, that much of the educational activity undertaken by voluntary organizations inevitably finds its way into the school, like water seeking its own level. Many members of the public educational system do meet with what appear to be reasonable and legitimate calls on their time, which generally they very willingly answer.

The vigorous Home and School Movement, naturally enough, provides the best example of the growing use of schools by adults. Most of the County Councils of the Federation of Home and School have sponsored one or more short courses for their local leaders in discussion methods, parent education, and music. A large proportion of the local Associations are now drawing, in one way or another, on the services of the Division for help in programme planning, support of general classes, of groups in dramatics and music, of parent education, and kindred activities.

The growing use of schools is reflected in a report of a staff member that one evening he found five lighted schools in a row along a rural highway.

Training of Discussion Group Leaders

The most far-reaching service of the Division has been the conduct of from one to three-day courses in discussion methods, sponsored in almost every county by the County Farmers' Association or the County Home and School Council and sometimes by each group for different purposes. One community out of every five in the province has been represented by one or more active leaders at these courses, which have grown in number each year.

A typical course is held at a school or hall in a county centre. Attendance is organized by the County Farmers' Association and the Agricultural Representative, or by the County Home and School Association and the Agricultural Representative, or by the County Home and School Association and the Inspector of Schools. Study materials bearing on eight topics, such as co-operatives or child care, each to be discussed for one hour at the course, are sent in advance to those enrolled. Learning by doing is the order of the day at the course itself. The members are divided into rotating groups of about eight, and thus each person leads one discussion and takes part in seven others. The tutor of the course teaches the essential group techniques in instalments between the practice discussion, and these he criticizes constructively for the benefit of leaders and members. This kind of leadership training multiplies itself to reach hundreds of community groups.

Hants Folkschool

The Hants County Farmers' Association sponsored the first Hants County Folkschool in February, 1948. Young adults lived for two weeks in residence at Kennetcook. The Hants County Farmers' Association, organized attendance, rented the hall, and gave practical backing in other ways. The Division organized and staffed the course in close co-operation with the Extension Division, Department of Agriculture, and with the help of the Physical Fitness Division, Department of Health.

The students paid their own expenses, amounting to slightly over $30.00 each. A majority were aided, partly or wholly, by their Farm Forums or other local groups.

The purpose of the school was to teach them to read, to think, and to express themselves, and to take part in community life. The course centered on the general study each day of the farm, the community, and the province, with group singing, dramatics, and indoor and outdoor recreation all forming an integral part of the programme.

Reading, discussion, and participation in group activity were the basic educational methods employed. The rich experience for farm young people of living, thinking, studying and playing together, under the guidance of a staff group of diverse skills and keen interests led to visible growth on their part in personality, in ideas, in reading and speaking ability, and in their outlook on the possibilities of farm and community life in Nova Scotia. No attempt was made, in the limited period, to teach superficially either agricultural or "leadership" skills. In all this, the course was akin in spirit to the Scandinavian Folkschools.

The character of such a Folkschool is adapted to adults who, after some years out of school, have had experience of life and of work and who are willing in a slack season to come back for an education experience related to their maturing personal and community interests. Because of the enthusiasm of the students the school has been carried on each subsequent spring. Every effort will be made, in co-operation with the Department of Agriculture, to develop the Hants Folkschool as a County institution and to support residential schools of similar character for rural young people and adults which may be formed elsewhere in the province.

Cultural Services

These services are being developed to meet the needs of community groups, rural and urban alike. Their purpose is to provide opportunities for self-expression and self development through the arts; to strengthen the work of local organizations and to make the community more attractive and vital, especially for young people; and to relate the arts to the life of the people in a creative way.

(a) *Dramatics:* The Division employs a full time Dramatics Adviser. From a collection of over 3,000 titles, he sends plays to both acting and reading groups. He is in demand for numerous talks to organizations and high schools, and is called upon to adjudicate drama and speech festivals of schools as well as communities. He is able to help many groups in the rehearsal stage.

While statistics for earlier years are lacking, a notable increase in dramatic activity is evident in the province. At present about three-quarters of the plays produced are aided in one way or another by the Dramatics Service. Ten-day summer courxes in Community Dramatics have been taken by leaders from many centres. Most of the members of these courses have been very active in their localities. In addition, the Dramatics Adviser gives a course for teachers at the annual Summer School.

(b) *Music:* An Advisory Committee on Music gives guidance to the work of the Division in this field and a music service has begun to take shape. Loan collections of sheet music for choral groups, of study materials and selected records illustrating types of music for appreciation groups, and of books, are now in use by choral and other community groups. Those meeting the required conditions are aided by the class grant toward cost of competent leadership. A beginning has been made in the training of local leaders through a series of two-day courses sponsored by County Councils of Home and School and attended by about 150 leaders, either of adult groups or of school groups preparing to enter music festivals.

(c) *Art:* Several travelling exhibitions of Nova Scotian paintings have been circulated through the province, the Division bearing the cost of organization, and local groups the cost of local transportation and display. Altogether these exhibitions have been shown in about 130 communities, the majority of them being rural or village centres. A committee of three representing the Nova Scotia College of Art, the Nova Scotia Society of Artists, and the Division, has charge of the project.

This is an interesting example of a service for all the people, children and adults alike. Frequently the exhibition is set up in schools with children of a major area visiting it by day and adults by night. Reports show that those studying art in schools benefit from it, and in the western region of the province it has led to the formation of six adult classes in painting, which plan a joint exhibition this spring. Colour prints of paintings in each exhibition have been made and are shown to art classes and clubs and general audiences. One painting is being purchased from each exhibition by the Department. These exhibitions have been visited by nearly one-fifth of the people in the province.

Elementary Education: Adult Classes and Action Groups

The 1941 census gives the number of post-school residents in Nova Scotia who have had under five years of schooling as 44,739; who have had from five to six years of schooling as 64,180; from seven to eight years of schooling as 105,296. The total post-school population is given as 409,122. The lack of schooling shown in these figures results in a serious loss. It affects most acutely numerous small communities which have suffered from economic decline and emigration.

This problem, by no means confined to Nova Scotia, had been practically neglected until it was tackled during the war by the Canadian and later by the American and British Armies. The Division drew as far as possible from this experience and from the methods and materials which resulted in rapid learning on the part of semi-literate and illiterate army personnel.

Experimental work began in two communities in 1946 and spread from Yarmouth County to northern Cape Breton. These classes combine instruction in the three R's with reading habits and group action for community betterment. To help members and their teachers, study materials, reading and discussion guides on down-to-earth topics, and an inter-class newsletter have been issued. Guides for teachers and local committees have been drawn up. A large collection of simple, attractive books and booklets for beginning adult readers has been made, and from it one or two boxes are loaned to each class.

Each class group is encouraged to hold a monthly "community night" and to undertake one or more action projects. In fact, personal reading habits and group action for community betterment are the express aims of these classes, and not school certificates.

Only a brief reference can be made to what most of these classes are doing in school improvement, production for home use, in home-making and nutrition, in conservation and woodlot practices, in dramatics, music, and community recreation. The educational progress of the members goes hand in hand with this group work, as is shown by the striking growth of those in the first two classes, which have recently completed their third year of activity, in their ability to read, write, reckon, and speak.

Last winter, one Cape Breton village gave an example of what could be achieved by integrated effort. The clergyman, co-operative leaders and school principal gave leadership in organizing a community education project in which over one hundred people took an active part for four months. For five evenings of the week, radio group listening, plans of local co-operatives, and the study of forestry went hand in hand with elementary classwork, sewing, dramatics, and music.

Many of the people in remote communities seem to realize their need for remedial education much more clearly than in the past. A serious problem now is the lack of capable teachers, either in the school or resident in the community, for many groups wishing to form a class. While some significant progress has been made with methods and materials, we feel that we have only scratched the surface of the problem and thrown hopeful light on the possibilities of a combined attack upon it.

For those who feel they have already the elements of schooling, it may be that informal activities such as reading groups linked with library service will be more effective than class instruction.

It is reasonable to believe that fundamental work of this nature can be much more widely extended through the interest of community leaders and other educational agencies.

Parent Education

A large number of parents today desire to know the essential scientific facts of child development, to study normal behaviour problems, and to give thought to guiding their children in changing times which have brought new and often doubtful influences into their lives.

A Parent Education Service has been developed in order to meet this desire as reflected particularly in the work of Home and School Associations. Representatives of the Home and School Federation, the Neuro-Psychiatric Division of the Department of Health, and the Nova Scotia Society for Mental Hygiene, confer from time to time with the Division to help to plan and carry on this service.

The first objective has been to foster parents' study groups by training leaders and helping them with study materials and resources. A second outcome, affecting larger numbers of people, has been the use of the service by parent education convenors in many of the three hundred or more active Home and School Associations in the province. Two-day "Parents' Institutes" have been held at many centres in the province under sponsorship of County Councils of Home and School. A growing number of discussion groups are being led by members of these courses.

Each study group has the use of the Parents' Library maintained by the Division, and it can also get help in obtaining the services of a trained person to meet with the group and at the same time speak in the community.

Educational Work in Coloured Communities

Through its Education Committee, the Nova Scotia Association for the Advancement of Coloured People early drew upon the services of the Division. A dozen communities now have active class groups. Several of them meet in new schools and others are spear-heading local efforts to build new schools. This work comes in the general category of elementary education and group action already described, but it has a special significance for some 13,000 people, half of the Negro population of Canada, who are struggling to better their conditions. The Chairman of the Education Committee has recently said: "We call it education, yet it is more Community Planning for there is something for every member of the community. Lectures are arranged by the local committee on nutrition, housing, agriculture, health, community recreation, and all subjects that help to make a wholesome community. The prime objectives of this programme are to help our people to live better, to make more of the opportunities that they have, and to encourage thrift and ingenuity."

Class groups and their committees have gone in for practical work of various kinds, such as planting trees and high bush blueberries, raising money for new schools, sponsoring classes in homemaking, music, and woodwork, and the study of the better use of available land and woods.

General Classes

A grant of 75 cents an hour toward the cost of teaching service is made by the Division through local school boards for the support of adult classes. While the amount of the grant is modest, it is broad in scope and provides a point of organization for interested groups. It is, in fact, a sliding scale of support, ranging from 75 percent of a required minimum rate of $1.00 in less prosperous communities, down to 25 percent or less of rates of $3.00 or more in urban centres. The normal minimum enrollment is eight persons, but exceptions may be made in special cases, as for elementary classes in small places.

The division has also given support in various projects, like the radio listening groups, "Citizen's Forum" and "In Search of Ourselves;" the organization of a provincial Arts Council; a temporary veterans' educational service in the rehabilitation period; and classes for Displaced Persons.

Conclusion

The Division is engaged in a broad range of work as an extension of the public educational system. Its working relations with communities and with other educational agencies appear to be developing in a constructive way. Its function is directed towards the goal stated some years ago by Rev. Dr. J. J. Tompkins: "We are not looking primarily for leaders. What we want is a people. No body of men is worthy of a socially just society unless it is able to merit it by its intelligence and its moral backbone. If they got it otherwise they would not appreciate it nor long maintain it."

Adult Education for French-speaking Canadians in Quebec

RENEE MORIN

It is not my purpose to give here a full description of adult education in French-speaking Canada. I will try rather to give a brief account of the types of organization and leadership found at present in Quebec. A more detailed description will be given of a few which represent, in my opinion, the newer trends.

Adult Education is not entirely a product of the present generation. If one were to record all attempts made to get groups together for intellectual and cultural activities, a long list could be drafted, starting with L'Ordre de Bon Temps (Order of Good

Cheer) created by Champlain at Port Royal at the beginning of the seventeenth century and a dramatic group led by Marc Lescarbot at the same time . . . But we must rather look for associations consciously aiming at spreading knowledge; these became very popular during the nineteenth century. Educated people then felt the need of meeting for exchanging views and for fostering the very frail French-Canadian culture of the time. Some of these groups deserve special mention because they have survived to this day or because they represent a conscious effort to enrich the intellectual life of those French people who had been cut off from their own cultural sources.

One of these was the Société St.-Jean-Baptiste founded by Ludger Duvernay in 1834. It was primarily a patriotic organization and on its foundation day many speeches were given by young people (who later became prominent leaders) in which democracy and the rights of the people were discussed. The Société St.-Jean Baptiste had a definite aim: the survival of the French Canadians as an independent economic group free to maintain and develop their culture. This it strove to achieve later through a number of activities in economic, educational, and social fields. The activities and even the spirit of this organization have somewhat changed throughout the years according to the leadership it received.

Another significant group was l'Institut Canadien founded in Montreal in 1844, followed by l'Institut Canadien of Québec in 1848 and l'Institut Canadien Français of Ottawa in 1852. All of these aimed at bringing together adults and young people who wished to pursue their intellectual and cultural development. They were animated by local leaders and functioned independently. However their aims were similar. They provided reading rooms for their members (membership was open to all upon the payment of a small fee) where the best available books and magazines of the time on literary, scientific, artistic and political matters could be consulted. A weekly meeting was reserved for open discussion on various topics and series of lectures were arranged for the general public.

Mention should also be made of La Société Historique de Montréal established in 1858 for the study of and research in Canadian history. In addition it aimed at spreading knowledge of Canadian history through public lectures. Its publications began in 1860 and were called "Memoires de la Société historique de Montréal."

The closer we come to the present time, the larger the number of new organizations so that it is almost impossible to retrace all of their activities. The majority were distinguished by two constant characteristics: enthusiasm . . . and short life! With the growth of urban populations and the development of formal education (Laval University was established in 1852 and a branch established in Montreal in 1876 which became the University of Montreal in 1919) these cultural associations were organized, in most cases, among the better educated class. Adult education for the less privileged people is found later in the form of evening classes, government educational services, etc. Their programmes show an emphasis on practical instruction and techniques rather than cultural and social preoccupations.

Before entering into the description of present-day programmes, I should like to mention the foundation in 1900 of "Les Caisses Populaires Desjardins" (co-operative banks or credit unions). Some people may not consider them part of an adult education movement. However credit unions as well as co-operatives cannot be successful unless their members understand the meaning of co-operative undertaking, group solidarity, and democratic administration. Usually this is acquired through study clubs, committee work and concerted activities. The rapid growth of the "Caisses populaires Desjardins" was due to the direction given them by leaders in local parishes. They were launched by Alphonse Desjardins in Lévis and they spread rapidly all over the province of Quebec and into New England. There are now more than 1,000 credit unions in Quebec with a membership over 500,000.

As for the co-operatives, they definitely have their place here. Perhaps more than the credit unions their success is dependent upon the study of co-operative principles and the understanding of collective action. They play a very important role in rural areas where the vital problems are largely economic, and they have introduced many effective educational programmes.

The experiment in co-operative fisheries in the Gaspé Peninsula conducted by Alexandre Boudreau in 1939, then professor at the School of Fisheries (of Ste. Anne de la Pocatière Agricultural College) and the foundation in the same year of le Conseil Supérieur de la Coopération at the instigation of Father Levesque, are two land marks in the development of educational programmes in the co-operative movement in Quebec.

Leaving aside the co-operatives, the present programmes in the field of popular education, in this province, can be divided under three headings according to the type of sponsorship they enjoy.

First there are the programmes initiated by government departments. These are carried on through schools such as the Agricultural Schools for young farmers which are mainly vocational in character. Evening classes under the Department of Education (languages, arithmetic, etc.); programmes conducted through occupational organizations such as the young farmers' clubs, (Cercles des Jeunes Agriculteurs), Women's Institutes, (Cercles des Fermières), receive government support and leadership. In somewhat similar fashion the Department of Forestry and the Department of Health support adult education programmes. Special mention should also be made of the Department of Youth and Welfare which, through a special section of the Youth Training Plan, is co-operating with institutions devoted to adult education. Several independent institutions and organizations plan each year short courses and camp sessions for training young adults in various skills related to community activities, group work or adult education. They obtain financial assistance from this Department for the purpose.

In the second category belong the programmes sponsored by institutions of higher learning or technical training in the form of evening classes open to adults who seek education for personal betterment. The content of the programme is definitely vocational but no diploma is granted for such studies. The extension Department of Laval University under the Department of Social Sciences would belong to this category. However, since the methods used there and the aims pursued are significantly different from those in most other institutions mentioned, more will be said about this later.

A third group includes programmes sponsored by independent organizations affiliated with formal institutions. This type of organization is found especially in urban areas; usually the groups center around cultural interests such as art, literature, music, etc. They live (sometime shortly, all the time meagerly) on membership fees, public collections and some odd grants. During the past ten years such organizations have also been formed for more practical purposes and with a concern for current social problems, such as parent-education groups, consumers' groups, women's groups for political education. Their method is generally the lecture-meeting, the concert, the art exhibit . . . on the whole they require little active participation from the members at large.

Here should also be mentioned professional associations which have set up some type of educational programmes for the general betterment of their members. The most important is no doubt the Union Catholique des Cultivateurs (farmers' union), operating over 700 study groups in the rural communities of this province. There are too, all the activities organized on the parish level; most of which are part of a network of projects initiated and supported by the Catholic Church throughout each diocese.

A fourth category perhaps should be added, i.e., the youth groups. They do not fit with other programmes because they operate on a different basis. In some cases their structure is still undefined. They also, represent a new trend and therefore will be dealt with later.

It is difficult to assess the number of persons who benefit from these programmes but no doubt one is justified in believing that only a very small proportion of the total adult population takes part in them.

All these programmes are completely independent of one another; they have developed according to local needs or through the initiative and zeal of a government official, a teacher, an art loving or a socially minded citizen. This complete independence has its advantages since many people have been able to put their progressive ideas into the promotion of education without running into bureaucratic difficulties. However it creates also many problems among which are found duplication and waste, as there is overlapping in many cases. It also weakens the movement as a whole, as rivalry is almost inevitable, and it is accompanied by a dearth of adequate leadership and financial support.

Leaders in popular or informal education have been aware for a long time of this lack of co-ordination and even the lack of communication between institutions and groups. The need for general conferences, for common planning of programmes and the pooling of experience was felt more acutely still during the last part of World War II when joint committees were formed everywhere for post-war planning.

Thus were born la Société d'éducation des Adultes du Québec (The Quebec Association for Adult Education) and la Société Canadienne d'enseignement post-scolaire. Neither of these however have yet solved the problems of co-ordination and overlapping. The Quebec Association for Adult Education was constituted in April 1944. It is a federation of groups and institutions engaged in adult education in the province of Quebec. There are some 50 organizations (both French-speaking and English-speaking) included in its membership. The Council is made up of 20 representatives of affiliated organizations. As stated in its constitution its purpose is to co-ordinate and promote adult education in this province. It serves as a clearing-house and information centre. An information Bulletin is distributed monthly in the province of Quebec to a mailing list of nearly 500 organizations and individuals interested in adult education.

In co-operation with Radio Canada the QAAE presents a series of forums called "Les Idées en Marche" on vital social and economic questions. Listening groups are organized and information material on each topic is distributed to registered listeners. The QAAE has undertaken lately a campaign in favor of books and of more public libraries. The secretariat co-operates with many organizations in the implementation of its programme; it also suggests items for programmes and new tools for adult education. The bilingual and pluricultural nature of the QAAE promotes cultural relations in this province and also with outside groups; on several occasions it has planned special programmes for groups visiting the province of Quebec, such as the Ontario School of French, students in sociology from Colby College, U.S.A.; Goddard College's Work-shop on intercultural relations and lately the "Visites interprovinciales."

The QAAE is affiliated with the two national bodies: The Canadian Association for Adult Education and La Société Canadienne d'enseignement postscolaire. La Société Canadienne d'enseignement postscolaire is national in scope and works in several provinces; it aims at grouping together all organizations of French culture promoting adult education. The "Société" was organized in 1946; before, a committee composed of French speaking educators was affiliated with the Canadian Association for Adult Education, but it was thought advisable to replace the Committee with a parallel organization for better co-operation both with French speaking groups and with the Canadian Association for Adult Education itself. This co-operation has taken shape for instance, in the Committee on Group Relations in Canada sponsored jointly by the two organizations.

The Société Canadienne d'enseignement postscolaire has made a survey of the French speaking adult education groups in Canada, entitled *Repertoire National De l'Education Populaire Au Canada Français*. It calls conferences for the study of general and specific problems of adult education, sometime jointly with the Quebec Association for Adult Education or the Canadian Association for Adult Education.

Concerning new trends I should like to describe first the Service Extérieur of Laval University. It is difficult to give the main characteristics of the type of adult education given by the

Service Extérieur. Education with a purpose is what I would like to call it; the purpose being to help leaders at all levels develop the human resources, spiritual, intellectual and material, in the milieu where they work towards a fuller life.

The Service Extérieur was established in 1943 as a service of the "Faculté des Sciences Sociales" of Laval University, under the leadership of Father Levesque, Dean of the Social Sciences Department.

The Service Extérieur has the mission of bringing the university to the people but also to receive from the people the necessary contact to keep the relationship between knowledge and popular culture alive and fertile. Some of the methods used may not look particularly new but it is the spirit animating the whole programme which is significant. There are the evening classes, the correspondence school, short sessions which are called "sessions intensives." This last means appear to be amongst the most successful for awakening the consciousness of the leaders to the urgent and profound problems of their milieu; the discussion is given here more importance than is formal instruction. Such sessions aim at training leaders both in urban and rural communities: their purpose "is not to indoctrinate," as stated in a recent publication of the Social Sciences Department, "but to indicate how collective action can promote personal and community betterment."

Every aspect of social education is a matter of concern for the Service Extérieur. Recreation is given special attention with evening classes in the winter and during the summer the young leaders can acquire experience by guiding children's activities on playgrounds and elsewhere.

A radio institute was started in 1948 where students learn radio techniques and discuss the responsibility of radio as a tool in adult education.

A feature which has permitted the Service Extérieur to accomplish so much in so little time is the perfect link between this Service and the teaching staff in the Department of Social Sciences and the School of Social Work. On every project it has been possible for the Service to draw from the experience and knowledge of the teaching personnel of these institutions. Moreover the Department maintains a Research Centre which carries on investigations on social problems and whose findings are at the disposal of the Service Extérieur.

When speaking about the Service Extérieur one must mention Camp Laquemac which it jointly sponsors with Macdonald College. A full description of this programme is given later.

French-Canadian people realize that recreation is a very important educational factor and there are many young peoples organizations engaged in this form of cultural activity. The most popular is l'Ordre de Bon Temps (The Order of Good Cheer) started a few years ago by a group of young people searching for more healthy recreation. Their purpose is to learn and teach old and new folk dances and songs. What this really does is create a new interest and develop good group work methods. It is successful both in rural and urban areas. Many youths have welcomed this opportunity of turning their purposeless spare time into activities, which satisfy their sense of responsibility, their artistic aspirations and their need for group belonging. There are also some "Touring Clubs," "Ciné-Clubs" and Recreation Co-operatives all of which, I believe, are still at the groping stage but definitely show the same concern.

I have said nothing of the films and the radio at large but both are fairly well used by a number of groups. There are film libraries and film "circuits" in this Province. The National Film Board field workers deserve much credit for the establishment of such services in many communities. As for the radio, the French network of Radio Canada carries a number of educational programmes some of them in co-operation with outside groups such as "Les Idées en Marche," "Radio Parents" with the assistance of L'Ecole des Parents du Québec and "Le Choc des Idées" in co-operation with the UCC (Farmers Union). "Radio-Collège" has for nine years broadcast programmes on the arts, literature, citizenship, religion, and sciences, to school and adult listeners.

The future of adult education in Quebec, as in other places, rests mainly, I believe, on the number of leaders we can secure and on the training that will be available for them. At present, there is only one course given in this field at Laval University. It also depends on the financial help it receives both from local communities and Government Departments. Adult education, like any other type of education, cannot support itself. At present the financial situation for such groups and institutions is very difficult. There is hope however in the fact that they are now getting more recognition from the public at large.

Education of New Canadians in Ontario

STEPHEN DAVIDOVICH

With thousands of newcomers coming every year since the end of the war, the largest single task of Community Programmes, Department of Education, Ontario, has been the development of special classes in English and Citizenship.

The present citizenship training programmes for newcomers to Ontario was established in Toronto in October, 1945. It was recommended that classes in citizenship should be set up by school boards and boards of education. Where that was impossible the Ontario Adult Education Board (now Community Programmes) was to provide the instructors and pay the prevailing local rate for night school classes. Where necessary, travelling expenses were also to be paid.

For purposes of field work and administration the province was divided into five districts, each headed by a District Representative: Eastern, Central, Western, Northern, North Western.

The District Representatives in setting up classes for newcomers were faced with a major problem from the outset: how to get complete information on newcomers in their area. The managers of local National Employment Service offices and area representatives of the Department of Labour proved very helpful, as did personnel officers in industry, in supplying lists of names of newcomers who had arrived in Canada under the Bulk Movement scheme which included Polish soldiers and Displaced Persons. Complete records about these immigrants were available because they are in a sense wards of the Canadian Department of Labour until they have completed their respective contracts. The movements of immigrants other than those arriving under the Bulk Movement scheme are not recorded and they are therefore difficult to locate. Some efforts, however, have been made to approach these people through their respective ethnic groups and foreign language newspapers. It is realized that these media will have to be exploited more fully if the vast majority of newcomers are to be brought into our night schools to learn English and prepare themselves for full Canadian citizenship.

The next problem was to make suitable arrangements for classroom space and to find satisfactory teachers. There is considerable difference, as regards educational facilities, between southern Ontario and the northern and north-western parts of the province. Where an adequate supply of qualified teachers and well-equipped schools is the rule in the south, this applies only to the main centres up north. Many newcomers arriving to work in the pulp and paper industries, with the Hydro-Electric Power Commission, and in the mines, were located in isolated areas without any school facilities. In such cases District Representatives arranged for capable employees of the companies to do the instructing or, where possible, found certificated teachers who would visit the camps to teach the newcomers. Classroom accommodation proved to be a difficult problem; facilities had to be improvised on company premises.

It is to the credit of industry in this province that it offered a high degree of co-operation to the Department of Education in making these classes possible. In southern Ontario, with a few exceptions, notably Hydro, the classes are held in schools.

Except for special cases, the newcomers do not make any financial contribution toward their training in English or Citizenship. The Community Programmes Branch supplies them with the necessary text books and provides each teacher with a reference kit. The cost of instruction is subject to legislative grants for night schools in the case of high schools, vocational schools, collegiate institutes and continuation schools, and may be included in the approved costs of operation grants, subject to the approval of the school inspector, in the case of the public schools. All other classes are paid for directly by the Community Programmes Branch.

The subject matter of instruction in these classes was dictated by two considerations:

(1) The immediate needs of the newcomers, i.e. English language and some general factual information about our country; and

(2) Long-term need for instruction about Canadian institutions and our way of life which would help newcomers to qualify for Canadian citizenship and develop a healthy attitude for life in a Canadian community.

For purposes of language instruction the Department adopted the books prepared by English Language Research Inc. Cambridge, Mass., originally published by Houghton Mifflin Co. in the United States, and now published in a Canadian edition by Thomas Nelson and Sons, Ltd., Toronto. This set consists of Books One, Two, and Three of *Learning the English Language*, and a *Teacher's Guide*. This series was designed to teach the elements of English through the medium of the most frequent sentence patterns, and to teach English by means of English. There is absolutely no need to secure an instructor who knows any language apart from English. At the end of Book Three, the student has acquired a vocabulary of about 500 words and most of the basic sentence structures. He should now be able to venture into wider English on his own, his chief concern being to add more words to his vocabulary.

Under the varying conditions from class to class and from person to person the time required to cover the Basic English course is somewhere between 80 and 100 hours. During the school year the average course in Basic English and Citizenship lasts for six months. Instruction is usually given two evenings a week and the average class meets for two hours. This gives about 100 hours of instruction during the year, sufficient to cover the course in Basic English. In some instances teachers find time, at least incidentally, to cover work specifically related to citizenship. Obviously there is a limit to what can be done in this regard until the students acquire a certain facility with the English language.

In view of this limitation it is necessary to bring newcomers back for a second year if they are to acquire a sound grounding in what will be needed for full participation in the affairs of a Canadian community. In addition, once the newcomer has grasped a working knowledge of English and comes back for a course in Citizenship, greater progress can be made towards introducing him to the wider Canadian community. He must be brought in direct and prolonged contact if he is to become a participating member of that community. In other words the school can help to bridge the gap between the newcomer and his environment by acting as a liaison medium and providing a channel for contact.

The newcomer, too, seems to feel this need; more than 30 percent of the people attending classes are those who have had a year of Basic English. Some have to come long distances to get to their class. Considering that many work on farms and some do rotating shift work, their attendance has been good. One sample consisting of five classes with 118 enrolled shows attendance ranging from 60 to 80 percent, with an average attendance of 70 percent.

At present the second year course is built around a 90 page mimeographed book—*Canada: Our Country,* which was compiled by the Community Programmes Branch. Pamphlets, produced by the Citizenship Branch, Ottawa, are used as supplementary reading. The course is further supplemented by films and film strips arranged for locally by the teachers or by District Representatives of Community Programmes. No attempt is made to produce an inflexible course of studies because needs and facilities vary so much from class to class that the local teacher is in the best position to judge what is needed.

In some respects the teacher gets to know more about the newcomers than anyone else in the community. His work with individual students often embraces problems far removed from the class room, perhaps entailing domestic and employment difficulties. He may be called upon to give advice far-reaching in its consequences and he must, therefore, exercise considerable tact and good judgment.

During the last few years it has been the practice to arrange teachers' conferences in several districts where members of Community Programmes Branch staff meet with the teachers in various localities. These conferences make it possible for teachers, Branch staff and other especially skilled persons—National Employment Service officers, Agricultural Representatives,—to exchange ideas, discuss teaching aids and other problems and to bring themselves up to date on various phases of their work with newcomers.

Another medium through which contact has been established with the newcomers is the radio. An experimental series of 13 programmes of 15 minutes' duration was first broadcast in Ukrainian to the newcomers working in the Lakehead area. This series was later repeated from Kenora. The purpose of these talks was to give the newcomers a general picture of Canada's past, and some idea of how other newcomers had succeeded in establishing themselves in this country and in contributing to its material and cultural growth.

These programmes were favourably received and it was decided to do a half-hour programme each week for 13 weeks in Polish and Ukrainian with a view to covering the whole province. This series was broadcast simultaneously from nine stations. Four others were added later, thus giving a complete coverage of those parts of Ontario where there are larger numbers of Polish and Ukrainian newcomers. These radio scripts will soon be published in book form and will be available at cost.

The Community Programmes Branch has now initiated a system of travelling library kits to meet the need for suitable reading material among those groups of newcomers who have no local library facilities. The books selected for the kits are mostly well-known classics rewritten in a controlled vocabulary ranging from 700 to 2,700 words. In addition, each kit contains two mimeographed books of light reading in Basic English and a 100-

page book of photographs and commentary dealing with such phases of Canadian life as manufacturing, agriculture, natural resources, transportation, social welfare, creative arts, recreation, and people and government.

As has been mentioned earlier, an effort is made to use visual aids whenever possible. In several areas the District Representatives have succeeded in working out film circuits which will enable the teachers to illustrate their class work effectively. This is, however, an expensive process since a block of films must stay for a considerable time in one locality if it is to be used most effectively, i.e. to have a film dealing with a particular phase of Canadian life shown at the time when that phase is being dealt with in class. In addition, there are technical difficulties which make it almost impossible to exploit films fully in certain areas.

3. ADULT EDUCATION IN SOME MAJOR INSTITUTIONS

All educational institutions have some concern with adult education. In this section a sketch is provided of some of the activities for adults carried on by universities, libraries, the public schools, and certain agencies which give specialized attention to national and international problems. A few specific organizations are treated in more detail either because their work is representative or because it is unusual.

(a) The University

University Extension

FRANK PEERS

Most Canadian universities have developed programmes for those who are not in regular attendance, but who may wish to enjoy some of the services which universities are uniquely fitted to provide. Whenever a university creates and supports a department of extension to administer such programmes and services, it is thereby recognizing that it has a contribution to make to the community at large; that it has a responsibility beyond the provision of higher education to those who are able to attend regular sessions. There are not many now within universities who deny that this is a proper function; and if some do, the dependence of universities upon public support has probably weighted the scales on the side of those who believe that the university has a wider role to play in the community.

But when we have said that most universities have extension programmes, we have made almost the only generalization that it is safe to make. The times at which extension departments were established; the variety and extent of their services; the kinds of programmes which have received most emphasis—all these vary tremendously from university to university. In one—say Queen's—the most important activity may be the administration of a correspondence course programme for extra-mural students; in another, such as Alberta, correspondence courses may not exist at all. In some universities (e.g., McMaster and Western Ontario) the Department of Extension either administers the Summer Session, or provides extension courses closely related to regular summer school courses. Some universities, such as Saskatchewan, emphasize agricultural extension; others perhaps place greater stress on handicrafts and the arts. Evening classes are highly developed in Toronto and McGill. The programme of the St. Francis Xavier Extension Department, so closely adapted to the needs of the farmers, fishermen, miners and industrial workers of north-eastern Nova Scotia, must be almost without parallel in any part of the world.

But with these facts in mind, let us hazard one more very broad generalization; that there are two main types of university extension programmes. The first kind stems directly from the "course-giving" function of a university. Correspondence courses, extension classes, courses for extra-mural students, night classes—these predominate in the extension programmes of such important universities as Toronto, McGill, Western, Queen's and McMaster. Sometimes regular academic credit is offered in connection with the courses; but the subject matter of the courses offered is likely to extend beyond the limits of subjects considered fit for the pursuit of a sheepskin.

The second kind of extension programme is built less on the basis of traditional university courses, and more on the existing activities and interests of people outside the universities, and of people outside the university towns. It must be remembered that this is a very rough distinction, but the emphasis on the kind of extension activity which should be developed does differ as between the universities mentioned in the preceding paragraph and Alberta, British Columbia, Saskatchewan, and St. Francis Xavier Universities. It is interesting to note that the extension programme of Macdonald College, a branch of McGill, is rather of this second type; so, increasingly, is that of Laval.

Let us withhold any further comparisons, and suggestions as to why the programmes differ in emphasis, until we have examined the activities of two university extension departments. We somewhat arbitrarily select the programmes of the University of Toronto and of the University of British Columbia as illustrative material; the programmes of these two universities are, however, outstanding in Canada.

Last year the University of Toronto had over 13,000 men and women enrolled in continuous courses or classes conducted by the Department of Extension. These included courses for teachers, offering credit toward the B.A. degree; diploma courses on the campus in occupational therapy and physical therapy; correspondence school courses; short courses both in Toronto and at outside points; and a variety of evening tutorial classes, which were attended by over 8,000 persons. Before other activities of the Department of University Extension are mentioned, a few more details about some of these courses will illustrate the kind of work being done.

Some of the evening classes suggest in outline the type of course offered for undergraduate students: The American Novel, Shakespeare, courses in Russian language and literature, Economics I and II. In others the approach is more practical or topical than in the academic daytime classes: Heating and Ventilation, Air Conditioning, Contemporary Eastern Europe, Current Events, Magazine Writing, Metal Craft, Public Speaking. Often the classes are planned to stimulate interest and to increase the sense of familiarity in some general area of knowledge: Philosophy, Political Science, Social Psychology, Sociology, for example. Courses in the arts—drama, music appreciation, art history and appreciation—are also listed.

Those taking the tutorial classes do so purely because of their interest in the subject matter, since there is no certificate or diploma granted. In most classes, the fee is only five dollars for each term; the class meets once a week. Instructors, with few exceptions, are members of the University faculty.

Extension courses for teachers (and others) proceeding to a B.A. degree are held in the evenings and Saturdays. Rather more attend these classes than the summer session, which is also an extension course. Altogether, over 700 registered in the degree course in 1946-47.

For about twenty years the Department has been offering courses in occupational therapy and physical therapy. These are now three-year diploma courses, and they are attended by over 300 young women.

Dr. W. J. Dunlop, Director of University Extension, has always been responsive to requests from organized groups for particular kinds of training. As a result, there have been certificate courses in business, courses in institutional management, courses for D.V.A. counsellors, for supervisors of case work. Well-attended courses are held each year in co-operation with the Advertising and Sales Club; similarly, courses are arranged at the request of Industrial Accident Prevention Associations, trade unions, the Department of Labour at Ottawa, and a variety of organizations interested in public safety on the streets and highways.

An interesting recent development was the Union Winter School of the Canadian Congress of Labour, which is held in co-operation with the University of Toronto Institute of Industrial Relations. The school was held on the University of Toronto Ajax

Campus and offered "a week of intensive training for stewards, officers, committeemen and other leaders in the union movement." Instructors were chosen from both the University faculty and the ranks of organized labour. Some of the courses were: the Union Contract and its Observance; Human Problems in Industrial Organization; Economic and Political Trends; the Union in Modern Society; Co-ops and Credit Unions.

Correspondence courses are offered in Grade XIII and in commercial subjects to teachers, and also for a variety of business organizations, such as the Canadian Underwriters Association, The Canadian Credit Institute, and the Certified Public Accountants Association.

In addition to continuous courses and classes, the University of Toronto provides lecturers for single occasions whenever possible, but the number of these extension lectures has declined in recent years.

Although most of the courses are held right on the University campus, a few have been organized in outside points. One should mention the Community Life Training Institute, in the counties of Simcoe and Dufferin, which was formerly carried on with the assistance of the Ontario Department of Education. The contribution made in terms of the community life of the people in those counties has long been recognized.

When one turns to the extension activities of the University of British Columbia, he realizes that it is more difficult to descern a pattern, and especially one which can be related to what are often thought to be the special functions of a university. The administration of rural film circuits, a youth-training school, co-operative education for fishermen—these might appear as odd accompaniments to the more usual evening classes and extension lectures. But the provision of such services was a natural development in the Canadian west, where the extension departments of the universities grew up with the provinces. It was a case of "taking the university to the people," and the means of spreading information were readily adapted to whatever seemed to achieve the best results.

That is not to say that U.B.C. has neglected to provide evening classes. Vancouver is a sizeable centre, and in this area some 35 classes were arranged in 1948-49, with a total enrollment of about 1500. A few evening classes were offered at nearby points.

However, short courses and conferences had an even larger attendance. Here are the names of some of them: Parents'

Institute, Navigation, Home Economics, Crafts, Painting for Pleasure, Social Service, Conference on School Maintenance, Poultry Raising, Dairying, Workshop in Discussion Group Techniques, Workshop in Intercultural Relations, Film Council Conference, United Nations. And summer courses in parent education, weaving, photography, painting, creative writing, and theatre.

When there is only one university in a province, extension staff members are likely to spend much of their time outside the university centre. For example, the report of the home economics and handicrafts division mentions demonstrations and short courses in about forty British Columbia communities. Similarly in agriculture extension, field days, short courses and evening classes were held outside the Vancouver area.

Other services have been created in the interest, primarily, of the non-urban population. The circulation of educational films is as important in the towns and cities as elsewhere, but it is more easily accomplished. The development of 34 local film councils—at least 30 of them in very small centres—indicates the number of rural communities which make use of film services throughout the province. Again, the supervision of the National Film Board rural circuits helps to keep the Department of University Extension in touch with people outside the cities.

A library which sends out books and pamphlets is of more use to smaller communities than to the larger centres, which have their own library facilities.

The eight-week youth training school, held in co-operation with the Dominion Department of Labour and the provincial Departments of Education and Agriculture, was attended last year by 93 students from all parts of the province. The basic subjects for boys were agricultural, and for girls, homemaking.

Similarly, the programme developed for fishermen, in co-operation with the Dominion Department of Fisheries, reflects a concern that the University make a contribution to an element in the population not so likely to be reached by traditional university activities. Education has been carried on in the aims and principles of co-operative organization, and the methods of co-operative enterprise. Courses in navigation were also arranged for the fishermen.

The University of British Columbia, like other western universities, has been interested in the promotion of discussion group projects, such as Farm Radio Forum, and Citizens' Forum. It regards these as a natural extension of its work in providing study groups with pamphlet material and prepared study group courses.

Great interest is shown in the arts, especially in their relation to the life of the community. One member of the staff is a drama specialist, and from her office goes out advice to drama groups throughout the province, on programme planning, study courses, and production problems. Plays and texts are selected to fit the needs of individual groups, and sent out from the Drama Library. An intensive summer school of the theatre gives more direct assistance to teachers and others interested in the community theatre.

In music, a phonograph record loan service is maintained, and courses in music appreciation are held during the winter.

In the visual arts, summer and winter classes in painting are held at the University, as well as a number of classes in centres outside Vancouver. Lectures in the appreciation of pictures, and travelling art exhibits, round out the programme.

Because of limitations of space it will be impossible to describe the general work of the departments of extension in the other universities. However, a reasonably accurate picture can be derived from the above report of the University of British Columbia and the University of Toronto. The work at the University of Saskatchewan, however, has several unique features which need brief comment, at least.

First of all, this University is charged both with Agricultural Extension and also with general education work. The Co-operative Extension Service, carried on by the University in collaboration with the Dominion and Provincial Governments is not dissimilar to the famous Agriculture Extension work in the United States. Agricultural societies and regional and provincial fairs of all kinds are organized all over the province. In recent years much attention has been given to advances in horticulture. The Boys and Girls Clubs, numbering about 300, with several thousand members, are perhaps the most extensive and most pervasive of their kind in Canada. A large number of short courses are held each year, the residence schools (somewhat similar to folk schools) being of special importance.

The Department of Womens Work is responsible for the organization and servicing of Homemakers Clubs in all parts of the province. These clubs, usually called Women's Institutes in other provinces, carry on an educational programme in nutrition, consumer education and home nursing, arrange for a large number of community social gatherings, sponsor dramatic and art activity in many local communities and foster an extensive work with girls.

The Extension Department is also the sponsor of radio forum groups, home study courses such as "Canada In A Changing World," "Consumer Education," "Marriage and Family Life," has a film library and provides a drama service.

Conclusion

In the short sketch above we have noted that some universities carry on their extension work in a way markedly different from others. It would be foolhardy to try to judge whether one approach is more valuable than the other. The success of each university's programme is probably the best proof that it has grown in the direction in which it can give most service.

Correspondence Education at Queen's University

HARRY HUTTON

Queen's is not alone in the field but it enjoys the position of leadership in Canadian university extramural work. It was the pioneer. For more than seventy years it has had correspondence students. Since 1890 it has had a department of extension.

In its two extramural sessions, from April to August and from September to April, Queen's offers forty correspondence courses. They are all in the Faculty of Arts. A student may take two courses in the summer and two in the winter.

The enrollment for an average year is about 1300. And Queen's serves a wide constituency. Approximately two-thirds of the students are from Ontario but Quebec and Alberta account for nearly one-quarter of the total registration. The other provinces are all represented and there are usually a few students in the United States. Occasionally there are some in South and Central America. This year one is in Africa.

From 80 to 90 percent of the extramural students are elementary teachers working towards higher certificates, or degrees, or both. By correspondence they can do as much as two-thirds of the Pass B.A. or one-quarter of the B.Com. The latter degree must be completed in three intramural sessions. B.A. candidates must attend the university either for two winters, or for one winter and three summer schools or for five summer schools. Most of them satisfy the residence requirement at summer school. The student who works at top speed can have a degree within five years of starting if he passes in all of his courses and makes at least grade B in half of them. Seven or eight years is the average time.

The mechanics of the correspondence system are easily described but they are notoriously difficult in practice. A student taking Canadian History has a guiding outline and twelve assignments set before him, one of them due at the university every two weeks or so. Each exercise is corrected, graded and commented on by an extramural tutor who is either a member of the teaching staff or someone else with special qualifications. If he completes seven-eighths of the prescribed assignments the student is eligible for examination. He writes the same final paper as the intramural student, and at the same time. Queen's has nearly 200 outside examination centres in charge of presiding officers who are generally educational officials or clergymen.

Even a brief description of the system suggests some serious problems. How complete should a correspondence outline be? How often should it be revised? How should the tutors be supervised? What can be done to keep wastage at a minimum? The percentage of students who discontinue correspondence work is very high. Thirty departments of extension in Canada and the United States replied to a question from the writer by saying that from 30 to 50 per cent of their students gave up the struggle.

In spite of these and a dozen other problems, extramural work stands justified. If the wastage is great, hundreds of students do press on to a good degree. And a considerable number take university correspondence courses and complete them satisfactorily just for self-improvement. The complete picture, for all its disquieting shades, is impressive. The writer could list the names of a great many recognized leaders in Canadian education who were able to complete degrees extramurally when full-time attendance at university was impossible. Some of their successors are correspondence students today. It is a great privilege to serve them.

A College for Adults—Evening Division, Sir George Williams College

K. E. NORRIS

Sir George Williams College, in Montreal, considers its Evening Division to be an integral part of its programme, and perhaps more important in the determination of its general policy than is the Day Division. The College has repeated the experience of a number of British universities, having grown directly out of an earlier establishment of evening courses planned for adults.

At the college or university level, it has been offering courses only since 1929, but the whole system of schools now included under the jurisdiction of Sir George Williams College has grown directly from the evening formal educational classes established in 1873 by the Montreal Young Men's Christian Association and conducted continuously since that time.

Sir George Williams College, or more correctly, Sir George Williams College and Schools, has at the present time about 5300 students, of whom more than 4000 are in evening classes. About half of its 2300 evening college-grade students are "undergraduates," following carefully selected programmes of study leading in six years or more to the Bachelor's Degree in Arts, Science or Commerce. But even for the "partial" students, who follow the same courses without the intention of a degree, instruction is as sustained and systematic as it is in the Day Division, equivalent library and laboratory work are required, comparable if not identical examinations are written, and the academic year is of eight months duration, three weeks longer than in the Day Division.

Contrary to common expectation, evening students are able to accomplish amazing feats of scholarship and sacrifice for an educational goal which they have accepted as important. They not only find time for the necessary reading and laboratory work, but do actually participate in a fairly full programme of extracurricular activities.

As might be expected, the needs and capabilities of the more mature evening students require a much wider range of course offerings than is possible with the less experienced day students. This is particularly true in the applied fields of commerce and science, where instructors are able to capitalize upon the daily work experience of their students in order to enrich and deepen their courses. It is an inviolable rule that the evening course in any subject must not be weaker than the corresponding Day Division course—it may be as much better as the more mature student group can make it.

The sub-collegiate Schools conducted by Sir George Williams College include an Evening High School of about 1100 students, a secondary-level Business School with an evening registration of about 800, and an Art School with some 150 evening students in addition to its daytime enrollment.

In the Evening High School, working students follow curricular programmes of secondary education leading to the High School Leaving Diploma of the Province of Quebec—or to the Diploma of the School if a more general type of course selection is desired. Provision is made also for adult students to complete their elementary school education, more than 100 students being enrolled each year for the basic work of Grades V, VI, and VII.

It has happened more than once in recent years, that a student has been graduated from the College with his Bachelor's Degree after thirteen years of evening study commencing in one of the elementary school grades.

The Evening Division of the Art School offers an interesting opportunity for adults to acquire skill, either for creative self-expression or as a form of vocational training. After completing basic instruction, students are enabled to specialize as they wish, in fine art or in one of the branches of commercial art. Modelling and sculpture have a following in the College, under one of Canada's leading sculptors.

In the 76 years of operation the institution has evolved:

(1) from a scattering of unrelated unit courses to the organization of curricula, leading to standard diplomas and degrees; and
(2) from the strictly vocational and utilitarian to the general and comprehensive in education.

The strands which have gone into the fabric of Sir George Williams College and its Schools, and which now show clearly in the pattern of its courses and curricula, might be summarized as follows:

(1) that the growth of persons be the primary criterion in determining academic method and evaluating effectiveness;
(2) that the needs of people be the first consideration in determining course offerings;
(3) that vocational competency is one of these needs, and therefore an acceptable and laudable educational aim;
(4) that generalization in programme offers the greatest hope for the achievement of the spiritual, aesthetic and social values of education and the promotion of unified personal growth;
(5) that, from the point of view of society, each unmet educational need, each individual not given educational opportunity commensurate with his ability, represents a social waste and a challenge to action on the part of the College.

In its Evening Division, Sir George Williams College is based upon the belief that employed people are capable of and should be provided with opportunities for formal education which will be at least the equivalent of those available to the conventional daytime student. Talent, it believes, is not confined to those social and economic groups which ordinarily expect to finish high school, go to college and enter the professions, but is scattered in about equal proportion throughout the youth in all classes of our society. Further, it is to the benefit of society that each individual be enabled to develop and exert "those talents wherewith God has provided him," and in so doing be enabled to achieve those forms of recognition to which such effort would entitle him.

The College subscribes to the recommendation included in one of the reports of the Canadian Youth Commission. (*Youth and Jobs in Canada*).

> Recognizing the fact that even with a generous system of scholarships, many young people of high academic ability will still be obliged, or will prefer, to take employment immediately after completing secondary school, the range of educational opportunity of a formal nature available in the evening hours at universities, colleges, vocational schools, etc., should be greatly expanded. These courses and curricula should parallel much more closely than they do at present those available to full-time day students, should be of comparable academic standard, and should lead to the same diplomas, degrees and other forms of recognition.

To help meet this challenge in the Montreal community is considered by Sir George Williams College to be its most important task. Although it has been granted a provincial charter designating it a "university" and although it has recently been admitted to membership in the National Conference of Canadian Universities, it conceives of its functions as stemming mainly from its nature as a "College." As such, it does not consider itself concerned primarily with scientific inquiry, or the training of scholars and research workers or members of the "higher" professions, essential as these undoubtedly are to society, but with the provision of a significant educational experience for high school graduates, related if possible to the lives which they live, or may live, outside the classroom.

(b) The Library

From the earliest days the library has been considered the foundation stone of adult education. The first task of the Mechanics Institute was always to establish a library. In many parts of the country such as Hamilton, the library is much more than a store-house and distributing center for books (important as this function is): it provides a home for discussion groups, an advisory service regarding study materials, a center for film councils and often for the local film collection, and sometime as distributing channel for art prints and music.

With the advent of the Canadian Library Association in 1946 this work has been strengthened and extended. The CLA is an effective link between public and special libraries and among the many provincial, regional and local library associations. It has been pressing vigoriously (and successfully it seems) for a national library and national library service. Its official organ, the *CLA Bulletin*, the *Canadian Index* to periodicals and films which it publishes, its audio-visual committee and Institute, its sponsorship of "book weeks," its national conferences, and its effective work within the Joint Planning Commission, have all tended to strengthen adult education generally throughout Canada.

An account follows of two very different libraries and the services each performs. Neither can be considered typical but both do illustrate clearly how important is the place of the library in the lives of adults in any community.

The People's Library

SISTER FRANCES DOLORES

The idea of informal education through the medium of the library is not a new one. The advent of the free public library to America, as Dorothy Canfield Fisher pointed out almost twenty years ago, brought with it a new type of librarian making of the library "such a tool for furthering universal education as the world had never seen." This combination—free public library and social-minded librarian—promised to make learning accessible not only to the people who enjoy "feeling superior," but also to the underprivileged who are capable of making use of such advantages.

The possibilities of this educational agency have increased rather than diminished since then. Many have been the challenges hurled at libraries and librarians, reminding them of their enormous responsibilities and of the tasks confronting them in the educational field. Just as many have been the tributes of praise and commendation bestowed upon these "mute inglorious Miltons" who have stayed at their posts, continuing to bear aloft the torch of enlightenment in the face of apparent indifference, limited facilities, curtailed revenues, and anything but enticing remuneration.

The People's Library, in Reserve Mines, Nova Scotia, is an experiment in democracy. It is in fact the story of an experiment formulated and put to the test by a man who has always believed in the people and who wanted to prove that his theories concerning them were sound. It was new at the time—and in a sense it is still new, because, as the reader will see later on, there was no predecessor in this field of endeavor in Nova Scotia, and there are still some who remain unconvinced concerning the immense possibilities of this democratic system of popular education.

Reserve Mines is a mining district of about 3,000 inhabitants in which various nationalities are represented. The library here dates from 1935, the year after Reverend Dr. J. J. Tompkins began his work among this particular group of miners and their families. Working with such "salt of the earth" was no new experience for him. Wherever he went he promulgated his doctrine of learning by means of books, pamphlets, and newspaper articles carried on his person to be read aloud and "left behind" with groups here and there, whenever the opportunity presented itself—which we believe was often. From such experience he had drawn the firm conclusion that the "ordinary" man could and would read and understand worthwhile books if such were made available and intelligible to him by someone who understood the books—and the people.

So the People's Library "evolved!" I use the word advisedly. No one seems to have any vivid recollection of the initial sum on which it was started, or how the first book stock was procured. Dr. Tompkins often says: "We started on a shoe-string"—and indeed he would seem to be right.

Those were the lean years when miners were rarely employed on six full shifts a week—but they worked just the same. Groups used to come to the library—a modest one at the time—and read Economics. "Co-operation," "Money," "Labour" gradually took on a world of new meaning. The miners did not start to read all at once; they were educated to it. Sitting around, the book would be passed from one to another, difficult passages read aloud and explained; ideas exchanged, and finally books taken home. We are often asked: "How do you interest people in reading." The answer is that we interest those who seem interested and the idea travels. Man is by nature a social being and hence influences and is influenced by those with whom he comes in daily contact. This reading habit among our people was "contracted" in many cases; those who had discovered the library talked about it with their fellow-workers, often discussed and recommended some specific book—and the others soon found themselves on the "book trail." It would appear that matters more "weighty" than coal have been and are discussed in the "pit," judging by the typical example of the miner who appeared for the first time in the library and asked if he might borrow a book called "Windows on the World" about which his "buddy" had been telling him. That was a couple of years ago—he is still coming.

One day, while the library was still in its infancy, a smart young man had an inspiration—why shouldn't they get some group study organized on the subject of Housing? The library had some material and could secure some more. A number of men joined him and their group interest and knowledge of the various details involved resulted in the realization of what might have been just another dream—the building of the first group of co-operative houses in Nova Scotia, now known as Tompkinsville. In the meantime, other co-operative projects had been started and were progressing in Reserve Mines. The co-operative store and credit union were already recognizing that education was a most necessary factor in the successful conduct of a people's business by themselves and they saw in the library an answer to some of their problems. It was the community centre where those who could not recall lost school days could nevertheless get help in setting foot on the rung of the educational ladder. In those days, the more easy-to-read books went the rounds—*Rich Man, Poor Man, 100,000 Guinea Pigs, Labour on the March, The Lord Helps Those . . ., Masters of Their Own Destiny,* and others too numerous to mention. These co-operative institutions "adopted" our library and ever since have been supporting it financially with generous appropriations from their semi-annual educational allotments. Hence it is that whilst we have never *asked* for a cent toward the maintenance of this Centre, yet we have always been able to cope with the seasonal demands for new books.

With the outbreak of the war, the opportunities for *organized* effort on the part of the men were greatly curtailed. It was suggested that the library should then sponsor some sort of organized programme for the women, many of whom were already active and interested patrons. Thus began our Fall and Winter Women's Discussion Group meetings which have been in progress ever since. Each season some particularly pertinent topic has been selected and the subsequent weekly meetings made to centre around the discussion on this subject, with supplementary reading recommended and provided by the library for study at home. Outstanding among these were the months devoted to Nutrition and Consumer Buying when the Consumer Branch at Ottawa invited the women of Canada to join its campaign. Noteworthy, too, the programme being conducted this year in conjunction with the Citizens' Forum broadcasts. Our women met the following Wednesday evening in the library to discuss the broadcast of the week and read over the topical outline supplied for the following week. These discussions are carried on under leadership provided by the library which also makes available any recommended supplementary readings.

But organized group action is not the only function of our library. Being a free, public library, perhaps one of its chief purposes is to provide books for home and outside reading. For this reason we try to maintain a fairly representative collection of books including Fiction—though, strangely enough, the number of volumes of non-Fiction far exceeds that of Fiction. At present we have over 5,000 volumes including the essential reference tools such as the Encyclopedia Britannica, various Who's Whos, Directories, Dictionaries, and the like. We also carry a number of worth-while periodicals and receive the daily New York Times. However, if the idea of our library as a centre of community education in the informal sense seems to be stressed in this article, it is because the people of Reserve Mines have gradually acquired a spirit of pride of ownership in this little institution—because in a way, it is unique around this part of the country. To understand this, it might be well to consider that, on the whole, Canada has not too enviable a record as far as library service is concerned. Even in Ontario, the wealthiest of Canada's provinces, where the standard of library service is highest, the rural areas are not well served. In Nova Scotia formerly there was no public library tradition at all. Thus the people of Reserve Mines are rather justified in feeling a sense of pride in their modest establishment. Nevertheless the idea is "taking" in this province. It is still to be debated, though, whether any large and somewhat impersonal library set-up will ever give to farmers, fishermen, miners and the like the amount of personal supervision and individual inspiration that might be received from a well-trained and social-minded librarian in a library adapted to the particular needs of the community it is intended to serve. And it is a point to be remembered that the personal contacts, mutual confidence and respect and exchange of ideas between librarian and patrons constitute no small part of the secret of success in any library that hopes to act as a vitalizing factor in community organization.

As for the librarian, the social-mindedness is not necessarily a part of the library school training. It is acquired in the give-

and-take of the informal educational process. Each side has something to contribute, and there is not much danger of remaining impervious to the opportunities offered after making one's acquaintance with work of this kind. One recovers from the "shock" of finding a coal miner enjoying Mortimer Adler, just in time to answer a rather rare request for the Koran or the *Confessions of St. Augustine*. In the meantime, a few of the more practical are discussing the relative merits of a number of books on Greenhouses, whilst a man from Tompkinsville is looking for the formula which the United States Government uses for "white-washing" its lighthouses. He wants to give his home another "coat" and someone said that this formula was to be procured at the library. A new-comer has come in and is standing by rather abashed. Finally he ventures to ask if he may have a "murder story." Yes, the library has a few—but the next week he decides to take home "Elements of Electricity." Someone remarks that the number of books on Food, Gardening and Farming have certainly increased since the Reserve Part-Time Farmers' Association was organized. One is just about to question some children on their presence in the library in the evening (since periods each afternoon are reserved exclusively for school pupils) when one of them, sensing a coming "storm," breaks in with: "Daddy is returning this book and wants this one," (passes a slip of paper, *TVA—Democracy on the March*, by Lillienthal) "and Mother wants another book like the one she had last week and a Cook Book too, please"—Then, taking courage, she adds: "May I renew mine this evening, please?" When the session is over, one experiences a feeling of accomplishment—sometimes of elation.

Though this is the story of adult education, it would not be complete without touching upon our work with the children. We realize now that previous to this demonstration our adults were handicapped not only by a deficiency in formal education, but also by the complete lack of anything even vaguely deserving the name of library service. With this in mind, we are endeavoring to introduce the present generation to books and supplementary reading in their earliest years—so that by the time their formal education is at an end, they will be in a better position than their parents were to continue learning through this informal medium. Since the establishment of the People's Library, school children have always been accommodated and books suitable for the various grade levels have claimed an appreciable part of our annual budget. For the past number of years, too, the library has organized and conducted discussion and library clubs for both grammar and high school. These group meetings, whether centered around World Affairs, or with younger members merely for the purpose of informal book reviews and story hours, have succeeded in making our children articulate and have certainly stimulated interest in outside reading and reference materials. Because the original library room had become quite inadequate to accommodate the ever-increasing juvenile membership, we opened this year a large, attractive children's room—well lighted and well furnished—where the pupils of both our schools may not only obtain books but browse and read in comfort. It was an experience worth recording on the day of our opening, to observe the obvious pride and sense of personal achievement even the more grown-up boys and girls manifested.

The London Public Library and Art Museum

RICHARD E. CROUCH

During the past ten years major changes have been taking place in the library. It has added to its book services such educational media as films and filmstrips, recordings, and in many cases art and radio, in an effort to meet the situation today. In this, again, the library parallels the schools, which have also brought in these other "communication arts" to aid their educational task.

Through the co-ordinated use of all these means the library hopes to improve the quality of its service and to extend it to considerably greater numbers since the film, in particular, has a broad appeal to non-readers.

The library is deeply concerned that these media not only be provided, but that programmes and techniques for using them be developed. These techniques must be those which are best adapted to each medium so that the public may get from them, through their concerted use, the greatest value for the development of the communal and personal lives of our citizens, be those citizens four years old or eighty.

While the final aim of the library and art museum must always be the extension of its work to the individual, this may be accomplished either directly, and most of its service is so directed, or through working with the groups and organizations to which the individual belongs. Hence the new tendency is for the library to extend its assistance and to relate itself closely to the organizations of its community by helping them to incorporate the use of its collections of books, films, recordings, and art in their programmes, and by assisting them to get the most out of such use by interpreting to them their value in the educational process or, if you will, in just living. And, finally, it undertakes activities in educational fields not covered by other organizations where such are desirable.

For the past ten years the London Public Library and Art Museum, a joint institution, has been developing a programme based on these ideas. It is a programme that is carried out with individuals and groups in the library building, and also in the homes, clubs, and organizations to which the individuals belong. To make its service as flexible as possible the library and art museum extends its loaning privileges to all its collections and not just to books.

In its work with children the library and art museum parallels and amplifies the work of the schools and, in addition, extends its children's services to parents and to other organizations such as the YMCA, the YWCA and the churches.

The children's library assists the schools with classroom loans of books and by scheduled visits of classes and parent groups to the building. It assists teachers and parents in the selection of books, recordings and films through personal consultation and by carefully prepared lists. The borrower is thus able to take advantage of the wealth of experience gained by the librarians in working daily with large numbers of children of all ages, races, and economic backgrounds. The children's library holds story hours where books and recordings are used, and it runs children's film shows each week. This work is supplemented in the art museum, whose programme will be described later.

The adult department carries on the usual reference, advisory, and circulation work. Its book collection is organized under major subject divisions. Each division operates as a special library. Its staff is responsible for building up the division's resources of books and periodicals. They prepare subject indexes, book lists, and bibliographies for general public use or to meet the particular needs of an individual, and they carry on a general public relations programme designed to make these resources known to those who may be interested. In addition its group services department manages the special collections of films, records and music, all of which are loaned to the public as books are loaned, but for films and records a small service charge is made.

The department maintains a close relationship with reading and discussion groups sponsored by various organizations, such as the University Women's Club, university extension classes, the Bird Club, the Institute of International Affairs and the Citizens' Forums and Farm Forums, to mention a few. Several of these organizations deposit their libraries of books, music or films with us. For instance the Forest City Kiwanis Club is building a film collection for vocational guidance, the McIlwraith Ornithological Club is establishing the W. E. Saunders Memorial collection in natural history, covering books, pamphlets, films and slides, and the Institute of Radio Engineers is establishing, jointly with the library, a special book collection in electronics, nuclear physics and radio. An increasing number of clubs and societies are calling on the department for advice in choosing subjects for study and arranging their programmes, and the staff is in a position to assist by supplying not only books, but films that relate to the discussion, and records, to assist musical, and also, dramatic or poetry groups. We have found that the integration of the facilities of the library has meant a great deal in assisting study groups and organizations generally to maintain attendance and interest.

Music

The music department, with its collection of books, scores, sheet music and records, can relate them all for the student, and we find that musicians are increasingly using the scores with records for study. Music teachers on occasion are using films, such as "The Orchestra", in their teaching. The example, on record or film, of outstanding interpreters, does mean added inspiration to the student, and carries him from working in isolation to participation in the wider world.

In the programme within the building, records are used daily. The art museum has a record hour in the afternoons and evenings. The children's art classes in the art museum use records of descriptive music for the children to translate into line and colour. The children's department uses records for music appreciation, stories and poetry.

The music department arranges regular series of record evenings when programmes are given. In the summer these are held in the garden amphitheatre. At times musical films are introduced, and regular concerts are played by the London Promenade Orchestra.

The London Chamber Music Society has its home in the library, using the music collection and records for study, and also depositing its own collection with the library. The society arranges concerts each month, which not only help to develop and stimulate local artists but also bring to London a number of artists from other cities and towns who do solo work and play with our ensembles. In addition, the society, with the library, occasionally has arranged music appreciation courses.

Films

It has also been an interesting experiment to integrate the use of films and filmstrips with our programme. In our film collection are educational, scientific, travel, social and, technical documentary and musical films, with cartoons to lighten the programme. The collection is supplemented by loans of blocks of films from the National Film Board and the National Film Society, and the film department secures films on special subjects requested by its borrowers from the National Film Society or other sources.

The department serves London and Western Ontario with films and film-strips for all types of audiences, arranging from 120 to 150 showings each month in factories, churches, schools, luncheon clubs, business groups, study groups, social clubs, and farm organizations, and also experimenting in using films in discussion groups.

The film service includes not only the arrangement of programmes and loaning or showing of films, but the loan of projectors for sound films, filmstrips, and slides. We have invited community organizations to send representatives to our operator-training classes so that they may have, in their own membership, trained operators, and we, the certainty of more expert use of the machines and films. Some two hundred young men and women are thus trained during the year. This schedule has had interesting developments, for two service organizations have had groups of their members trained, and they now undertake regular film showings, one group for the children in orphanages and for aged people's homes, the other undertaking to show films and arrange speakers for community groups on special occasions, such as Community Chest drives, Health Week, etc. In this whole programme we have been ably assisted by the local representative of the National Film Board.

In the library's programme itself the films are used by all departments—the art museum, the children's library, the music and adult education departments. Weekly previews of films are given for representatives of organizations so that they may choose those of value for them. For several years the department has maintained regional deposits of films in four smaller cities to help the film programmes of their libraries.

In addition, we have associated with the library a Film Society which brings to the city outstanding foreign and domestic feature films and shorts. This organization is a branch of the National Film Society.

Art

Our art museum, which occupies a wing on the second floor, consists of three galleries, print room, offices, workroom and kitchenette. There are also display cases in various places in the building. All exhibitions are changed each month to draw a continuing interest from the public. During the year we have some 45 major exhibitions, as well as a number of minor ones, ranging through all the fields of the fine arts and handicrafts.

They include shows arranged through the National Gallery of Canada, the national and provincial art associations, the Sculptors' Society, the Pottery Guild and the Royal Ontario Museum. During each exhibition we carry on programmes similar to the average gallery—lectures, films, gallery talks, demonstrations. We also arrange for two- or three-man shows of local artists, which help to invigorate their work, and an annual show for Western Ontario, which is the most popular one of the year. From time to time we are able to have local national groups arrange exhibits of their crafts and, when this is done, programmes of their dances and folk music are arranged in the auditorium and demonstrations are given.

The work of the art museum is assisted by the Western Art League, which arranges additional series of lectures and demonstrations in the various arts and acts as a sponsor for the gallery.

The art museum has developed a series of art classes and sketch clubs with students ranging in age from 5 years to 60—the children's classes, the secondary school sketch club, the adult sketch clubs. The work of these groups is exhibited from time to time.

We are just as interested in making art available to homes as we are books. We are therefore developing a loan collection of original paintings, etchings and silk screen prints, which anyone may borrow by the month for a small fee. There are about 180 paintings in the collection, and not only individuals but schools, churches and clubs, in both the city and the county, use this service. Most of the paintings in the collection may be purchased, and it thus acts as an outlet for artists, many of whom loan pictures to us for this service.

Regional Service

Further, the art museum programme has taken on a regional aspect as has the film service. At the request of a number of surrounding town and city libraries we have organized with them a regional exhibition circuit. Nine centres are in the regular circuit, and a greater number borrow exhibitions at irregular intervals. Thus a second series of exhibitions is arranged, in co-operation with the national and provincial galleries and museums, art societies, camera clubs, regional artists and from our own stock, and these are circulated monthly. On occasion we help arrange for speakers and demonstrations for the exhibitions and assist the regional members in organizing art societies, sketch groups, camera clubs, etc.

It should be mentioned that in operating as a community centre the building is used for meetings and activities by many local cultural groups besides those especially integrated with our work as mentioned above. The extent of this use is shown by the fact that 980 meetings were held in the lecture rooms and auditorium last year. The groups represent a wide range of interests, and include the local branches of the Canadian Association of Social Workers and the Canadian Authors' Association, political groups, co-operatives, the Historical Society, trade unions, business training classes, music recitals and examinations, junior farmers, the Home and School Council, the United Nations Society, the Ski Club, and the Tennis Club.

The building also houses the headquarters of the County Library, the regional office of the Community Programmes branch of the provincial Department of Education, and the headquarters for the London Council for Adult Education. This encourages the development of close relations with these organizations.

This outline has indicated some of our relationships in our local community, our county, our region, as a working organization, and, on the other hand, the assistance we receive from the national and provincial institutions and groups which can act as reservoirs of resources.

The library, by these arrangements, ceases to be an isolated municipal organization and becomes one with direct relations ranging from the personal to the national field. The programme is designed to attract as many of our people as possible to actual participation, to doing things. And, finally, it is flexible and experimental, designed broadly to bring opportunity to all for intellectual, emotional and aesthetic growth and appreciation.

FUND FOR ADULT EDUCATION
LIBRARY

(c) The School

A brief account has already been given of the special work with adults by some departments of education. But long before the creation of special departments, a great many school boards had been offering night classes both of a vocational and an avocational nature. The Vancouver School Board, for example, has more than 10,000 adults enrolled in classes ranging from such vocational subjects as bookkeeping and welding to courses in music appreciation and bridge. Many other city school boards provide similar opportunities. Technical and vocational schools everywhere in Canada are often open to adults for at least some courses. These classes have increased since World War II but some schools have had such a programme for a great many years. For example, the Technical Institute at Shawinigan Falls began its adult classes as early as 1912.

Many schools are now operating as community centers in addition to the more formal night classes. There are more than a score such centers in Toronto alone.

In most such cases the school board is fully responsible for the planning and conduct of the work. However, there are a number of places where the board co-operates with other agencies. Such an arrangement has been worked out at Arvida, Quebec.

University of the North

E. A. RUDD

The model city of Arvida, situated in the Saguenay Valley of Northern Quebec, is the home of "The University of the North," the name given to the adult education courses which, for the past several years, have been offered not only to the citizens of Arvida, but also to interested persons from the neighbouring towns. The courses offered serve as a common meeting place for French and English-speaking Canadians, factory workers, housewives and business executives.

The idea of holding night courses was originally fostered by a group of Arvida citizens back in 1943. The plan was enthusiastically supported by the Protestant and Catholic School Commissions of the city of Arvida, the Arvida Athletic Association, Wartime Housing, and the Aluminum Company of Canada. A humble beginning was made in the winter when two courses were offered. These were Public Speaking (English) and Elocution (French) and were taught by a United Church clergyman and a Catholic priest respectively. A total of 40 persons enrolled for the two courses and thus the "University of the North" was born.

So successful were the first year's operations that the following year enrollment sky-rocketed to 650 persons with 15 separate courses offered. Since then enrollment has fluctuated somewhat but the "University of the North" has become a permanent fixture in the winter life of the Saguenay District.

Co-operating with the Arvida Adult Education Committee in the presentation of these courses this year is the Arvida Catholic School Commission which, aided by a Provincial government grant, sponsors a series of free courses. The courses sponsored by the "University of the North" are available at a fee of $10.00. Each course in an academic subject comprises 32 lessons while craft subjects offer 16 separate lessons.

All the teachers, machines, equipment and classroom accommodations necessary are supplied by the Committee; the students paying only their registration fee, for textbooks, materials and other supplies used. There is one condition attached to these adult education courses—a minimum of ten persons must enroll for a course before the committee will undertake to sponsor it.

The following courses are offered: English (Elementary, Intermediate, Advanced), French, Spanish, Typewriting, Art, Drawing and Painting, Mechanical drawing, Sewing, Box and Guild Loom Weaving, Cooking, Weaving, Pattern Cutting for women and girls, Wood and Metal Working and Electricity.

The classrooms used are located in various convenient spots in the city of Arvida, among them the Protestant and Catholic High Schools, and the Arvida Recreation Centre. All these facilities are furnished free of charge by the various organizations.

The Arvida Adult Education Committee is composed of the Chairman of the Board and a member of the School Commission, the Vice-Chairman, Arvida Athletic Association; a member of The Board of Trustees, Protestant School Commission, a representative of The Aluminum Company of Canada, and the Registrar and co-ordinator of the Night School system of "The University of the North, "whose services are donated by the Aluminum Company for about a six months period annually.

There is great variety in the students taking advantage of the opportunities. Of the pupils enrolled at the "University of the North" only three were under 15 years of age. The greatest number of students, fall in the "35 and over" group while sizable numbers are between 25 and 29 and between 20 and 24. The remainder fall into "15 and 19" and "30 to 34" categories.

We mentioned previously that the pupils who formed the student body of the "University of the North" came from all walks of life. A glance at the statistics shows that office workers supply the greatest number of recruits, followed by the housewives. Plant workers, school teachers, registered nurses, bank clerks, merchants, sales-girls, mechanics, pipe-fitters, representatives of management, accountants, clergymen, plant supervisors, draftsmen and an electric meter-reader all attend.

The comments of the pupils themselves testify to the effectiveness of these courses. Typical is the comment of a housewife and mother, who is taking the art course because, "I love drawing and wish to develop what talent I have. I draw and paint as a pasttime." Another mother, wife of an Aluminum Company executive, is taking both the sewing and weaving course: "Sewing, because it is necessary when you have four children" and weaving because she likes colour and working with her hands.

An executive is taking the French course because "I have to use it in my business." Probably the best summation of all is given jointly by the proprietor of the Arvida laundry and his wife. "We are taking the English course because (1) we live in a country where English as well as French is spoken, (2) we use it in our business and (3) we can never learn too much."

To people, no matter how successful or how highly educated, who feel that they can never learn too much, the Adult Education Courses at Arvida are a godsend.

* * * *

Potentially the largest and most pervasive adult education organization in Canada is "Home and School." Already in some provinces many hundreds of groups are pursuing a very active programme. This organization can look back to half a century of history but its greatest period of usefulness seems to have just begun.

Home and School in Canada

L. A. DE WOLFE

The Home and School Associations are trying to supplement the school curriculum of former days. In earlier times adult education concerned itself mainly with economic and political problems. The Home and School Association believes in all phases of adult education while stressing particularly education *about* education. Its members study, work for and support a broadened interpretation of education—education for all whether bookishly inclined or not. As a result public interest in both in-school, and out-of-school education has become widespread. While some teachers are floundering over decimal fractions and constitutional history the parents are urging nutrition, child psychology, curriculum revision, education according to needs. They are asking and studying such questions as "What are schools for? Who should teach? Whom should the school serve? What community needs should the school supply?"

Home and School and Parent-Teacher Associations have been with us for a considerable length of time. The history goes back more than half a century, and there have been many milestones of progress.

1894—Around this date a few interested mothers in Washington, D.C., began to discuss the idea of co-operation with teachers in the matter of educational needs of children. As a result, a Mothers' Club was organized. Shortly afterwards it occurred to them that men had a small part in family life. Therefore, fathers were admitted to the club—which became a Parents' Club.

1895—Dr. and Mrs. Alexander Graham Bell and a few other Washington citizens brought the idea to Baddeck, Nova Scotia; and in November of that year the first Parents' Club in Canada was organized at Baddeck.

1896—Parents' Organizations and Mothers' Clubs were organized in Ontario.

1897—The purpose of the Washington Club was to learn in what way they could help teachers, and what co-operation they could offer. To them, teachers were such august, omniscient beings that they wondered how to approach them. Two of the leaders, Mrs. Birney and Mrs. Hearst, said, "After all, teachers are human beings. Why not include them in our club?" Thus began the Parent-Teacher groups, which at once became national in scope. The National Congress of Parents and Teachers with over 4,500,000 members, has celebrated its fiftieth birthday.

1904—Using a grant from Sir William Macdonald (founder of Macdonald College), the Ontario Agricultural College sent some of its students to the United States for short courses. At that time, as at present, Guelph drew students from other provinces as well as from Ontario. Accordingly, when these selected students returned to Guelph—and thence to their own provinces—they carried the Parent-Teacher idea with them. As a result an association was organized in Guelph in 1905.

1915—The first British Columbia Association was organized at Craigflower School District near Victoria. An Association was formed in Vancouver the next year and in 1917 the "Parent-Teacher Federation of Vancouver and Vicinity" was established.

1916—Mrs. A. C. Courtice, surrounded by a loyal band of workers, was the motive power behind the first Home and School Council in Canada. This was in Toronto, where nine local associations united for more efficient work. At about the same time, associations were becoming active in Vancouver and in Calgary. For a time there was confusion of names. The United States title, "Parent-Teacher" was used in several provinces, though Ontario preferred "Home and School." Finally every province except British Columbia adopted the latter name.

1919—Ontario was the first province to organize provincially though Calgary and Vancouver were well organized locally.

1922—British Columbia organized provincially. An outstanding feature is the annual Border Conference with the Parent-Teacher Associations of the State of Washington. The meetings alternate on each side of the boundary line. The close co-operation between the Parent-Teacher groups and the provincial university is worthy of note.

1927—At the time of the World Federation of Education Associations in Toronto, the Canadian Federation of Home and School was formed, with Dr. G. W. Kirby as president—an office which he held for eleven years. Vice-presidents elected were Mrs. James Muirhead, British Columbia; Mrs. W. H. Becker, Ontario; Miss Dora Baker, Nova Scotia. The day following the birth of our Canadian Federation, the International Federation of Home and School was organized with Mrs. A. H. Reeves, U.S.A., as president. The four vice-presidents were from Canada, Japan, Switzerland, and Ireland, respectively.

1929—Though Calgary was well organized in earlier years, Alberta did not organize provincially until Ontario and British Columbia had reached adolescence.

1935—Manitoba organized. There had been associations in the province since 1920 but isolation and public indifference made these lean years. Nevertheless, they did much to prepare the ground. R. J. Johns, now Director of Technical Education in Manitoba, awakened interest and in 1943 with the assistance of Dr. S. R. Laycock, a convention was held which gave the Federation a new lease of life.

1936—Between 1927 and 1936 Nova Scotia had organized 150 local associations, but these did not federate until the latter year. Because of leadership through the Department of Rural Education, Nova Scotia found greater opportunities and a more enthusiastic response in rural than in urban areas. By 1945, however, out of the 45 incorporated towns in the province, 19 had local associations to the total number of 44.

1937—New Brunswick had a few local associations in the early thirties, and those federated in April, 1938. As in Nova Scotia, educational officials used the Home and School as an agency through which rural districts could be educated to modern school needs and possibilities.

1938—For several years, Saskatoon was a live centre of Home and School work. Its first association dates from 1926. Other parts of the province were less interested. In June, 1938, however, under the leadership of Saskatoon, the province was the seventh to affiliate with the National Federation. Through Dr. Laycock's writings on Mental Hygiene, these Associations, though young, have deeply influenced the thinking of other Canadian groups.

1940—Quebec is a large province, but Home and School is confined largely to Montreal. Though the eighth child of our Canadian family, it is certainly a lusty one! From the beginning, men have predominated in numbers and influence. The habit "of leaving it to the women" is not a part of the Quebec attitude. A noteworthy feature is the publicity accorded Home and School by the city newspapers.

Home and School is now organized in each province and has a national office. There are nearly two thousand associations with 133,000 members. In the Maritimes 80 per cent of the associations are in rural areas but in other provinces urban groups predominate. All associations have similar objects and methods but their fields of activity vary somewhat depending on location. Both national and provincial offices have developed very extensive programmes. Most of the work of the National Federation is done through committees: Publications, Citizenship, Community Standards, Constitution, Founders Day, Health, Parent Education, Radio Education, School Education, and Visual Education. From time to time special investigating committees have studied such matters as "undesirable literature," and "Indian affairs." Home and School promotes listening groups for studying along with the national radio programme, *In Search of Ourselves*. The provincial chapters sare organized much like the national. They have provided courses in "education for family living," established libraries and displays and held regional conferences. Twenty-one such conferences were arranged for local associations in the province of Ontario last year. Both the national office and the provincial organizations have produced a considerable body of literature, particularly pamphlets on child psychology and parent education magazines and handbooks.

The aims and principles are presented very adequately in the *Home and School Creed:*

> We believe
>
> That a Home and School Association should be concerned with all problems that relate to the welfare of the child in the home, school and community.
>
> That its great object should be to interest all people in all children and to link in common purpose the home, the school and other educative forces in the life of the child, to work for his highest good.
>
> That it should learn first-hand all school conditions and all community conditions affecting the child.
>
> That it should encourage all influences and conditions which will ensure the growth and safety of the child.
>
> That it should work actively to supply the school and community needs by creating public sentiment which will favor and provide good teachers, good school equipment and adequate recreation for leisure time.
>
> That it should give service to the home by training for parenthood and home making and to the school by adding parent power to school power.
>
> That it should not be the means of entertainment, or charity, or criticism of school authority, but a co-operative, non-partisan, non-sectarian, non-commercial effort to produce Canadian citizens who shall be capable of perpetuating the best in our national life.
>
> That the principles which guide the Home and School Association are the embodiment of social service, civic virtue and patriotism.

In all of this we have made some progress. Each year adds encouragement. Over and over, intelligent Home and School members are modernizing the outlook of those concerned with education.

In the early years workers campaigned for

—Physical Education
—Libraries for schools
—An educational survey
—Singing instruction
—Home Economics
—Improvement of rural schools
—A broader basis of taxation

Some success was achieved in the following

- —Making schools more attractive to teachers, children and the public
- —Sponsoring night schools for hobbies
- —Popularizing Education Week, Better Parenthood Week, Canadian Book Week
- —Securing school broadcasts
- —Introducing vocational and social guidance
- —Advocating nursery schools
- —Beautifying grounds

Another phase of parent education is an understanding of "recreation" and of "wise use of leisure."

But much still needs to be done. We know people will work for what they want. Are we helping them to want the right things? Or are external appearances, glamour, and lime-light becoming ends in themselves? Do we strive for things of lasting value or merely for what is expedient at the moment?

For instance, are our schools aiming at good marks or good character? Are we teaching people to live better as well as to make a better living? Are our children learning human values as well as occupational skills? Or are they learning either? Do we aim at being a good *person* as well as a good workman? Someone said. "Why be a mere 'farmer' instead of being a *man* on a farm?"

As long as there are questions like these there will be a significant place in every community for the Home and School Association.

(d) Specialized Organizations Dealing with National and International Affairs

From time to time organizations have been started with the purpose of developing public understanding of national and international affairs. Some of them have faded away after a few months, others have taken root. Three such organizations have succeeded, over a number of years, in pressing for attention to major public issues. The Institute of Public Affairs holds a short intensive annual institute; the United Nations Society and Institute of International Affairs operate all year round.

Institute of Public Affairs

MALCOLM W. WALLACE

Among the multitude of bewildering changes to which we are becoming accustomed perhaps none is more significant than the wide-spread increase of interest in public questions among intelligent people of all classes. Yesterday the making of foreign policy, for instance, was confined to a small group of experts who alone were wise enough to deal with such high matters; to-day foreign policy is keenly debated not only in parliament but in a multitude of private organizations. We have become convinced that, in a democracy, government policy in all fields, if it is to be sound, depends on the intelligent participation of all the people by the method of general popular discussion. Perhaps we may date the change roughly from the onset of the Great Depression, when the least intelligent citizen might suspect that there was something rotten in our conduct of public affairs.

At any rate it was in 1932 that one of the most interesting private experiments in adult education was launched in Canada by the National Council of the YMCA. It was at first called the Canadian Institute on Economics and Politics, but now for many years it has been known as the Canadian Institute on Public Affairs,—or more generally, The Couchiching Conference. The idea originated in the mind of R. E. G. Davis when as a YMCA. Secretary responsible for the selection and training of young secretaries, he discovered that many of them could be improved by further education. He decided to organize a two weeks' vacation for them at Geneva Park near Orillia where the programme consisted of recreation, study and discussion. Principal W. C. Grant of Upper Canada College was the first Chairman and was succeeded in 1936 by Sir Robert Falconer, President of the University of Toronto. From the earliest days the Executive Committee consisted of university professors and civil servants in addition to representatives of the YMCA. That organization, having launched the project, continued to carry the financial responsibility but left the Executive Committee a completely free hand in determining the programme.

The forenoons and evenings are devoted to lectures followed by discussions, and to three or four Round Tables which meet in groups under the trees more frequently than in a room. The afternoons are reserved for recreation—boating, golf and tennis, though unofficial groups may be seen at any time of day elaborating for their own satisfaction the more formal lectures and discussions. Anyone may attend who wishes to do so. Men and women come in about equal numbers—university instructors and students, civil servants, business men, housewives, members of farm and labour organization, and American visitors. For some years the sessons have covered a period of only eight days. Rooms and meals are provided in the large YMCA camp.

Perhaps the most distinctive feature of the Couchiching Conference is the calibre of the lecturers and leaders of discussion groups. The Committee has been fortunate throughout the years in enlisting the warm co-operation of the Department of External Affairs, the Canadian Institute of International Affairs, the British Embassy at Washington and the State Department of the United States. Accordingly, we have been able to offer to those who attend an opportunity to hear public affairs discussed by specialists of world-wide reputations.

It will be obvious that a very unusual programme is prepared for those who attend the Couchiching Conference. Approximately half of the time in both lectures and round tables is devoted to international questions; the remaining time is given to national economic, political and educational subjects. Many of the lecturers remain throughout the Conference, and take part in the round tables and the discussions following their colleagues' lectures. The work of these more or less formal meetings is supplemented by many spontaneously organized groups which carry on the discussions—under the trees or in private rooms until late into the night. It would be difficult to imagine a more stimulating form of adult education in a democracy, especially for those who take a serious interest in public affairs. The prevailing atmosphere of the Conference is itself a highly educational influence.

The Conference holds its meetings in a setting of very unusual beauty. Geneva Park is a peninsula which extends into Lake Couchiching, where the occasional islands, the heavily wooded shores and the extraordinarily varied views across the water make a delightful setting for the activities of those who are seeking recreation,—paddling, swimming, fishing, or boating. The Park is intersected by paths and roads which furnish pleasant walks among the hardwood trees and along the lake.

The financing of the Conference is surely unique. The YMCA. furnishes the services of the Secretary and clerical help, in addition to making available the use of Geneva Park for the housing and feeding of the guests. A fee of ten dollars each is paid by those who attend the Conference; they also pay approximately twenty dollars for their board and room. The Committee in charge of the Conference pays the travelling and living expenses of those who take part in the programme, but no honorarium. Indeed many of the lecturers sent by the British Embassy, the State Department and the Department of External Affairs do not accept even travelling expenses. They sympathize so completely with the ideals of the undertaking that they are glad to make their own contribution to its necessary expenses. For several years the

Carnegie Corporation gave a small grant, and we have often received contributions from individual members. In these various ways the Conference has been able to meet the annual costs.

The quality of the discussions following lectures and in the Round Tables is very high. A large proportion of the Conference members are university graduates and many have had practical experience in educational, municipal, and governmental organizations. Business men in increasing numbers make their contributions to the discussions. Farmers and labour men are always present, although we could wish for more representatives of these two classes: the same comment applies to our French-Canadian friends. Of course the Conference has no official position on any of the many questions that it deals with. It seeks to maintain an atmosphere in which the ideal of the objective search for truth prevails. On highly controversial subjects the attempt is made to have varying points of view adequately presented. The Conference takes its stand on the conviction that truth is most likely to emerge from a frank presentation of opposing points of view.

The large Executive Committee is to a great extent self-perpetuating. It appoints the Chairman and Secretary, and the Programme Committee, and in general controls the policy and administration of the Institute on which it makes an annual report to the National Council of the YMCA. Mr. R. E. G. Davis was Secretary from 1932 (when the Institute was established) until he moved to Ottawa in 1945. The present writer succeeded Sir Robert Falconer as Chairman in 1937, and was succeeded in 1948 by Mr. R. G. Cavell.

Enthusiasts for the work done at Couchiching sometimes propose that similar Conferences should be held in many Canadian centres. If this proposal were practical it might lead to a highly significant development in Canadian adult education. One similar programme has been developed on the West coast. But there are great difficulties in the way of further growth. The primary problem, of course, is to assemble a group of really outstanding specialists on public questions who are prepared not only to lecture, but also to discuss various details of their subject with groups of people whose interests and knowledge are general rather than professional. Moreover, the place of meeting is important. Couchiching is isolated and beautiful, characteristics which make it possible for visitors to forget the engrossing matters of their ordinary life, and to enjoy a leisurely approach to great questions which the busyness of everyday life tends to submerge. A committee which has faith in such a conference as an effective instrument of democratic education is also essential, for much thought and much correspondence precede the production of the annual programmes. And lastly, Couchiching is in great measure the achievement of the man who first conceived the idea, and who for a long period of years gave a continuing and intelligent interest to its development—Mr. R. E. G. Davis.

The United Nations Association and the Canadian Institute of International Affairs

VIOLET ANDERSON

If we want to know how to get along with each other on this jostling earth, there are those who can give us at least some of the answers. The real problem is not that we have no doors to "one world," but that we fumble about on the outside, lacking the will to open them. For world citizenship costs something. It costs the effort to understand ourselves and others.

Two organizations in Canada have a specific job of educating adult Canadians in their responsibilities as world citizens. To know their activities is to be impressed with the opportunities being offered us, for the effort on our part, to learn what kind of world this is we live in. These organizations are the United Nations Association (UNA), and the Canadian Institute of International Affairs (CIIA).

Both organizations are non-political, unofficial, and non-profit making. All depend for funds on members' fees and contributions from interested individuals or corporations. In addition, the UNA has a small grant from the Dominion Government: the CIIA receives the assistance of the Carnegie Corporation and the Rockefeller Foundation.

First as to purpose. Both organizations have as aim the development of an informed public opinion on international (and inevitably also, domestic) affairs. The UNA regards support for the United Nations and for other forms of international co-operation as a necessary constituent of the informed public opinion. The CIIA has a related goal in the promotion and encouragement of research in Canada, and to this end subsidizes the work of scholars towards the publication of many important books and pamphlets.

Who Belongs?

Before examining the varied activities of each organization let us look at the size and type of their membership. The UNA has at the moment 5000 individual members and several hundred corporate, the latter including organizations and industries who contribute financial support. Its 27 branches are distributed across Canada. Anyone in sympathy with UNA aims may become a member, and to date this includes many representatives from labour organizations, the Canadian Chamber of Commerce, teachers' federations, the Canadian Council of Churches, etc. An effort is being made to develop groups in high schools and universities; there is a large UNA student branch at the University of British Columbia.

The CIIA has a different policy towards membership. It prefers to keep its membership to those whose interest in international affairs is strong enough to insure consistent serious study; it desires groups suitable in size for discussion, and well-balanced as to points of view represented. To these ends it restricts its membership to those elected. By and large, while the UNA strives constantly to proselytize, the CIIA attracts the converted. At the moment it aims to draw into its membership a greater number of labour leaders, school teachers, churchmen, university students, and leaders of national organizations. The 26 branches have a membership overall of 2500. Only about 10% of these are women; from the founding of this organization in 1918 until well into World War II it was confined entirely to men. Women's branches are now formed in 5 cities, although in Fredericton and Montreal women and men meet regularly as one group. One is struck by the number of business executives in the CIIA, nearly 20% of the membership. The next largest group is academic, the third group lawyers (exclusive of those in the civil service), and the fourth executives of organizations, closely followed by a group of civil servants and members of Provincial Legislatures and the Dominion Parliament. In an effort to bring along new members of a younger age, the CIIA offers an associate membership to students.

It is necessary to realize that with all organizations the actual membership does not give a true picture of effectiveness. No one can estimate the widening circles of influence which one better-informed pebble may originate, but at least we know that many a member comes to one or other of these organizational meetings as representative of another group to whom he returns with his new insights and with whatever changed attitudes may have occurred.

The purpose, then, of these two organizations is, roughly, education for world citizenship. How do they go about the job?

Programmes

Both the UNA and the CIIA run a series of meetings every year in all branches, with addresses by prominent speakers from all over the world, those in the CIIA being off-the-record and restricted to membership and invited guests. (CIIA meetings are really round-table discussions on a research level.) Each has a number of organized study groups in various branches. The UNA attempts, of course, to attract those from without its membership to its meetings. One season, for instance, it held mass meetings in Montreal and Winnipeg, addressed respectively by Mrs. Eleanor Roosevelt and Mr. Trygve Lie. The CIIA holds no large popular meetings. Its annual spring study conference and regional conferences involve members and a few selected representatives of other organizations and foreign countries. But it does maintain a panel of speakers from its own membership which is put at the disposal of other organizations across the country. The UNA for its part considers the formation of speakers' bureaux in various cities throughout Canada as one of its best pieces of work, servicing as they do all types of groups interested in holding meetings on United Nations affairs.

Publications

Both the UNA and the CIIA regard the distribution of reading material as extremely important. Mention has been made of the CIIA interest in the promotion of research. It is in making the results of such research known that the CIIA reaches outside its membership to the public at large. Nor is the Institute concerned merely to publicize its own material. It has a genuine interest in meeting the needs of all students of international affairs. The CIIA national library in Toronto, receiving more than 150 periodicals, and thousands of books, pamphlets, and documents, is probably the best source of material on international affairs in Canada, and it is free to anyone who wishes to use it. Its newspaper clipping service, on more than a thousand subjects, is excellent. Moreover, all kinds of inquiries are given serious attention, reading lists and study outlines are prepared, and valuable little study kits are made available at cost. Branch libraries restrict themselves to the more specifically CIIA publications, and to material from the Royal Institute, the Institute of Pacific Relations, and the United Nations.

The CIIA publishes a quarterly, the *International Journal,* with a circulation of more than 3,000 and three series of pamphlets. One of them, the popular *Behind the Headlines* series, has a sale of from 3,500 to 10,000 per issue, being a joint project of the

CIIA and Canadian Association for Adult Education. The quarterly CIIA *Notes*, provides brief news and annotations of not readily available periodical articles for its members. Both the UNA and the CIIA serve as depots and distribution centres for UN material, but the UNA has a naturally greater interest in the reprinting and direct distribution of specifically UN material, while the CIIA concentrates more upon distribution to students.

In various ways the UNA and the CIIA attempt to stir the public interest. Each makes use of advertising leaflets, distributed widely, and of posters and displays in libraries, schools, and at conferences of other organizations. The CIIA displays in university, school, and public libraries, have in the case of some smaller centres aroused active interest in the local schools. The CIIA has shown a marked interest in assisting small libraries, spending $1,200 of its Carnegie funds over a two-year period to provide them with books on international affairs. Of perhaps comparable importance is the UNA weekly press release to 700 different weekly newspapers, covering Canada at the United Nations, and the publicity given the United Nations during UN week. The facilities of the radio are used by both organizations: the UNA last year sponsored 4 trans-Canada broadcasts and 6 series of regular local radio programmes on the United Nations (95 broadcasts in UN week alone); the CIIA, promoted 50 broadcasts by either member-speakers, or visiting speakers, as well as taking part unofficially in Citizens' Forum programmes.

A word should be said about the co-operation of these two organizations with each other and with other national and international organizations. Both the CIIA and the UNA are members of the Joint Planning Commission of the CAAE, which provides opportunity for some 70 national organizations in regular meetings to exchange information and to avoid wasteful duplication. Officers and members of the CIIA are often officers or members of the UN and all may avail themselves of the same speaker. Each has unofficial relations with government departments. Members of government departments make use of the specialized information available in the CIIA or UNA libraries; UNA resolutions to the Dominion Government provide that Government with some measure of Canadian public opinion on international affairs; and it was at Government request that the UNA has sponsored UN week in Canada. Many Cabinet members are CIIA and UNA members.

Both the CIIA and UNA have intimate contact with UN delegations and secretariat. The CIIA has in fact served as a training ground for many of the men who "today sit in important world councils." A list of national and international organizations that have relations with the CIIA and UNA would cover several pages. Important to note here, moreover, is that national organizations, through their contact with the CIIA and UNA, benefit from the world-wide associations which these two organizations maintain.

Progress

Now, what progress has been made in the development of an international outlook which accepts the necessity to understand why we all behave as we do, and the responsibility to act on that knowledge?

It's difficult to say. We have made no controlled experiments in Canada to measure changes in public opinion; we have only rough signs on which to base rough guesses. The National Secretary of the CIIA points to the increase in the number of small study groups and students making inquiries at the CIIA library and seeking material; to the increased amount of front page and editorial page space given in most Canadian newspapers to international news, and to the growing number of editors in the CIIA membership. The fact that the CIIA has been able to more than double its budget and membership in six years, and has just purchased a headquarters through gifts of friends, indicates the growing interest in and permanency of this organization. The National Secretary of UNA, comments on the increase in their membership and in contributions, both of which have more than doubled since 1946, and to the increased demand for speakers from small groups.

One last comment is necessary. Neither organization has shown much awareness of the necessity to study what underlies our political activity, the more basic human motivations which determine international attitudes, the psychological basis of war and peace. The CIIA, always concerned with political problems, turns more specifically of late to related economic problems; the UNA hopes that individuals will recognize and act upon the close connection between international co-operation and self-interest. But how often we act against our own best interest, knowingly and unknowingly! How seldom we act as the political or economic man! The science of human relationships is new, but it has become a truism of our times that where we fail in our present culture is precisely in the area of personal relationships. And we tend, like the fabled blind men, to consider the leg, the trunk, or the ear, not the whole elephant. What we need is some sort of approach which gives at least a rough idea of the complete human being, whose every act is an act for war or peace.

4. ADULT EDUCATION IN RURAL AREAS

THE organization of adult activities throughout rural Canada has been widespread and effective. Elsewhere is told the story of Farm Forum, the Women's Institutes, the Antigonish Movement and the extension services of the universities. For years the Canadian Federation of Agriculture and the various provincial federations have shown concern about education, both of a "vocational" and general character. Manufacturers of farm equipment and farm journals have a widespread influence. Most co-operatives have a sturdy educational programme. The rural church is often the centre for study groups and for musical, literary and dramatic societies.

Agricultural Extension

But government is the largest agent—the Federal and Provincial Governments are all involved in agricultural extension work. Thousands of crop reports, farm bulletins, and other pieces of literature go out from these offices each week to farmers and farm organizations. Each department maintains a large field staff, to give specialized help on all kinds of problems in local districts.

The service provided in any one province may be exceedingly comprehensive. An agricultural college and several agricultural schools may be maintained for full time students and to provide numerous short courses. Research goes on continuously and the results are regularly brought before the farmers by the extenions service. Women's Institutes, Agricultural and Horticultural Societies and Junior Farmers organizations are all fostered and encouraged. Through these societies educational programmes are arranged aimed at the development of better farms and better homes.

Live stock shows and fairs of all kinds are planned each year with lectures, demonstrations, exhibits. Demonstrations are arranged in local areas on all aspects of farming and rural life.

Besides the extensive bulletin service, lending libraries send specialized books to farmers in most provinces. Films, filmstrips and slides on hundreds of subjects are made available.

Activities are planned for children as well as grown-ups. During one year the Department of Agriculture in Ontario sent boys and girls to more than forty special summer camps.

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The extent of the extension services of all the governments, with the relationships that are maintained with universities, and voluntary organizations has never been measured but it is a very significant influence on rural Canada.

Other Programmes

One of the most interesting recent developments has been the adaptation of the "Danish folk high school" to provide short term training courses for young adults. These schools are now found in several provinces although the approach taken varies considerably. In Manitoba the Federation of Agriculture has been conducting "folk schools" for several years.

Folk Schools in Manitoba

JOHN FRIESEN

It was on a bleak morning in November 1940, that a very young but courageous leader boldly pushed open the creaking door of a rural church hall and announced to a small group of farm youth that the first Manitoba Federation of Agriculture Folk School was informally opened. Everything about the place seemed out of joint. There was no cook; the townfolk were somewhat reluctant to billet students for a course whose purpose they did not understand. Even Federation officers were not certain what was to happen next, and the director of the school dared not increase their doubts by admitting that the programme would develop spontaneously as the course progressed.

Before many minutes had passed, however, the group of young strangers were casting off their shyness by taking active part in a round of singing, folk-dancing, and in planning the week's work. Playing, studying, living together, they were soon telling each other how much they had in common. In this way, as one farm leader observed: "Confidence is engendered, suspicion gives way to trust, and we gradually grow together as a group with common interests and common problems."

At the close of the week, the students issued invitations to the neighbourhood to attend the neighbour night. Many a surprised look stole over the faces of the guests as they sat down to a carefully planned banquet. At the concert which followed, the class proudly demonstrated its ability at public speaking, original skits and musical numbers. By the time folk dancing had commenced, the entire audience found themselves carried away by the pirit of the school. After the last quartette had "harmonized" and the final farewells been said by the new friends, a tired but happy director meditated long on the scene of her first folk school venture. Students, parents and visitors had pronounced it an unqualified success.

Inspired Leadership

From such beginnings, the folk schools have grown until they have become a force in youth education, and the major educational project of the Manitoba Federation of Agriculture and Co-operation. A Western Canadian adaptation of the Scandinavian pattern, and more particularly of the travelling folk schools in Sweden, the MFAC. project benefitted by several experiments of a similar nature held in 1939 under the direction of youth leaders of the United Farmers of Ontario.

As is true for the European schools, Manitoba's folk schools owe much to their directors. Two young women, almost entirely self-trained, saw the great potentiality of the folk school approach for rural youth education. In their opinion, education and inspiration go hand in hand. Helen Watson often quoted a passage which, one may add, best described her own efforts: "He who has only vision is a visionary; he who has only programme is a drudge; but he who has both vision and programme is a conqueror." When the going was hard, Helen Matheson found new courage by "putting on a bold face, and remembering that 'I believed in fairies.'"

Toward Defined Aims

Following its early experiences, the folk school gradually envolved its present stated objectives:

- —to awaken a community consciousness and a feeling that young people have a part to play in moulding society;
- —to develop an understanding of the co-operative movement in its economic aspects;
- —to demonstrate co-operative living through group experiences;
- —to develop the individual's confidence through public speaking and participation in community endeavours;
- —to imbue the students with the will to study for action; in all activities to create a spirit of genuine fellowship through significant social experiences.

Local Organization

While promotion by the provincial staff is an important requisite, the co-operation of the local community has come more to the fore as a primary factor in the successful planning of a folk school. The local committee provides the building, facilities, and billets, and assists with publicity. Hence, the most easily organized schools are generally in communities having active co-operatives or Federation leadership. These organizations often assist in paying the dollar-a-day student fee (which includes board and room). Apart from staffing, therefore, the annual cost of the schools to the provincial organization is very little.

The folk school is for out-of-school folks. Men and women between the ages of sixteen and thirty may attend. Variations in enrolment (from twelve to thirty-five students) are reported, with twenty considered the most satisfactory size.

School for Living

The programme of the school focuses on group living. Student council, team captains and discussion group leaders help to ensure maximum participation. The home atmosphere contributes in no small way towards achieving an intimate "family" relationship. The house mother, for instance, is selected both for her ability to prepare tasty meals and for a motherly interest in young people.

The social experience is an exciting one for the group, and often a novel one for the less aggressive individuals. Boys and girls of varied ethnic backgrounds learn to share opinions freely. The backward student is encouraged to express his ideas.

The unwritten theme of every folk school is the progressive citizen in the co-operative community. Among the courses at the one-week school are soil conservation, co-operatives, health, farm and home improvement, and rural education. Public speaking is given particular emphasis. The discussion method is used throughout, and the weekly Farm Radio Forum hour is utilized as a practical example of this technique.

As is true for the Scandinavian schools, the MFAC. groups create an atmosphere of comradeship through the bond of music. Director and students are convinced that "a sung contract is more binding than a written one." Equally popular are the folk dances, which are usually preferred to modern dancing.

The folk school considers the community as its home and resource centre. The neighbour night is only one example of this relationship. In visiting and studying the neighbourhoods, the young adults are made aware of community needs and potentialities. Local residents are likewise stimulated by the discussions growing out of contacts with students and staff. The whole experience makes for better understanding of farm youth by village and town folk, and points out the need for further training in youth leadership.

The Follow-Up

A week spent in a residential school introduces its members to the programmes sponsored by the Federation and by participating organizations in and outside of the community. A number of each class return a second and even a third time to attend other folk schools. In answer to the need for a more intensive course of studies, the Federation has recently launched a series of Advanced Leadership Schools. The four-point programme followed in these three-week classes includes practical and general studies in social, economic, cultural, agricultural and physical education. Competent instructors in these various fields participate in the advanced courses.

Looking to the future, the young people are laying plans for the establishment of a permanent folk school in Manitoba. While this will entail considerable organization and financial support, all will agree that the permanent school is essential in the overall programme for farm youth.

Some Achievements

The positive influence of the folk schools is felt in many ways. Although a large percentage of students, during the senior high school years, will continue to leave agriculture for other occupational pursuits, the folk schools can point to an impressive group of active leaders in rural life who have received invaluable training by voluntary participation in these short courses. An increasing number are taking their places on district and provincial boards of the farm organization, while the MFAC. Youth Board continues to be a major force in improving and expanding the youth work within the Federation.

The main influence of these schools, however, is not contingent upon the length of the school term or subject-matter. Folk schools are significant for the enthusiasm aroused in the students for the co-operative ways of life. Student reports repeatedly stress these values. Here, often for the first time, idealistic youth discovers how to apply its energies in meeting the challenge to build a better community.

Considering the varied ethnic and community backgrounds of the members, one sees in the folk school a valuable experience for citizenship. Racial discrimination and religious differences are discussed with a good-natured frankness which, at times, surprises even the director.

The folk school is deeply rooted in the soil of the family farm. A love of rural life and a recognition of the dignity of toil are fostered. The school is educating the student not away from, but toward his farming community.

Finally, the larger co-operative ideals, emphasized in group discussions, help to broaden the outlook of the individual. The fact that students insist on being concerned with both the social and economic aspects of co-operation is one expression of the desire to learn "what humanity is trying to do, and acquiring a will to join in doing it." It is not too much to say that the MFAC folk schools reflect, in some measure, the spirit engendered by the Danish schools of which Sir Richard Livingstone wrote: "The individual becomes part of a larger pattern and a spirit grows up which checks selfishness, encourages men to feel themselves members of a community, and makes co-operation not only possible, but natural."

Canada's Co-ops and Education

When the Co-operative Union of Canada was established the very first task undertaken was education. From the days of the Rochdale pioneers till now education has always been a primary activity for Co-operatives and has nourished all other developments which have taken place. However, the economic and social characteristics of the co-operative movement have been so well publicized that its record in education sometimes tends to be obscured. It was for this reason that Alex Laidlaw of St. Francis Xavier University set out to answer the question "is co-operation adult education?"

Is It Education

ALEX LAIDLAW

This question is most often asked by one who thinks of adult education only in terms of "culture," thinks of it as the avocation of the dilettante or something to fill the spare hours of a class of people to whom the technological progress of our age has given new time for leisure. Indeed, the leaders of the co-operative movement have themselves sometimes referred to their work with apologies to the adult educator, hastening to explain that, when the programme for the economic improvement of the people is well along, they will get down to the real business of adult education. However, some believe that the co-operative movement *is* adult education, here and now.

What is adult education? First we may ask: What are the elements in any programme of adult activity that make it "educational"? Well, surely citizenship is one; and on this basis the development of co-operatives has a just claim to the attention of the adult educator. For how can the rank and file of the people rise to the full stature of citizenship without a large share in the wealth-producing agencies of the country—in short, without ownership? Democracy will soon become vitiated if we jabber about it incessantly without living it in the concrete. The sharecropper will never be a citizen in the true sense of the word; we cannot expect to find real citizenship in a dull peasantry or an exploited proletariat. No, we have first to build a society in which all have a chance to own the means by which some now attain the good and abundant life.

With that feeling of citizenship goes also a feeling of responsibility. And again, surely the work that builds a sense of responsibility is doing a great service in adult education; for if we fail to develop responsibility in the great mass of the people, what hope is there for democracy? That co-operatives develop such responsibility cannot be doubted. The members of a successful co-operative, by and large, must have a deep sense of personal responsibility, and there is ample evidence that they do.

Another element in co-operative work which cannot be overlooked in evaluating its educational influence is the vocational training involved.

There is already sufficient evidence that co-operatives encourage fishermen in the proper prosecution of their calling. They are beginning to see the necessity of knowing more about every operation involved in the industry from the catch until the fish reaches the consumer. In former days they landed the fish on the dealer's wharf, and the responsibility ended there. Now they follow it through, taking the consequences for neglect and the reward for care. They are studying seriously the proper methods of marketing; they know the importance of grading. The individual fisherman speaks of the "bacterial content" of canned fish. He tries to put up a product that will grade "fancy." His co-operative is a school of vocational training. Moreover, he now sees himself in the world market, playing a part in the game of international trade. He sees ***his*** fish being packed and sent abroad. He has not only become a better fisherman; he has entered a great world-wide brotherhood. His calling means more to him than ever before.

Another educating feature of co-operative endeavour is apparent to anyone close to fishermen. It gives them confidence that they can control to some extent the forces which determine their livelihood. Surely this is education. Educated people control their environment and manipulate the forces within society for their benefit; the uneducated submit to existing conditions, bow to fate, and feel that omnipotent and uncontrollable forces are part of the ordained scheme of things.

Even the casual observer will readily find other educational by-products of this work. Thousands who never read much more than a weekly newspaper or farm journal are now at ease with book or pamphlet. Since 1930 nearly half a million pamphlets have been distributed from the Extension Department of St. Francis Xavier University on a wide variety of subjects of special interest to the Maritimers. Thousands can now conduct meetings, record minutes, keep accounts, discuss a balance sheet, and in other ways take an active part in business for the first time in their lives. One can only imagine the amount of practical education, in terms of study, reading, meetings, and accounting, that has gone, for example, into the credit union movement in the Maritimes, through which the people have successfully handled loans amounting to thirteen million dollars.

Thus has the co-operative become the school of the countryside. It has lifted the abstractions of arithmetic and science, of economics and citizenship, from the dullness of textbooks and transformed them into realities in the everyday life of the people. And so, while laying the foundation for the broad cultural life in which the rank and file will participate to-morrow, it is carrying on real adult education in our day.

The Saskatchewan Wheat Pool and Education

R. L. STUTT

Realizing that a co-operative organization can prosper only in direct proportion to the understanding, loyalty and vision of its members, the Wheat Pool in its very early days established a programme of co-operative education. The form of this work has changed through the years but the purpose remained the same: to assist in building and extending the co-operative activities of the several organizations which have been set up by the people of the province to the end that the standard of living of the farm people may be improved.

In order to correlate the activity both from an organizational and educational point of view, a staff of field men has been engaged and a department has been established in Head Office, known as the Country Organization Department. For the last twenty-three years, the Country Organization Department has directed all the educational and organizational work of the Wheat Pool. Each District Representative is responsible for work of a Wheat Pool District which is an area comprising a minimum of twenty and a maximum of thirty-four rural municipalities.

The educational work of these field men includes such diverse activities as rallies and picnics, conventions and meetings, study groups, Farm Forums, and co-operative Schools. Last year the Country Organization Department held about fifty one-day regional co-operative schools and five central schools of longer duration. The Wheat Pool field men assist the Extension Department of the University and the Adult Education Division of the Saskatchewan Department of Education in organizing Farm Forums and Citizens' Forums. Also they work with the delegates in the districts in carrying out study group programmes. Each local Wheat Pool Committee is supplied with six committee programmes a year, covering, in addition to various aspects of co-operation, such topics as citizenship and community organization. The field men are in great demand for all kinds of meetings of other organizations as well as those of the co-operative groups. Their popularity is enhanced by the sound motion pictures and Kodachrome slides which they often bring with them.

Co-op Educational Tours

LEONARD HARMON

During the past three years the United Co-operatives of Ontario has organized for its members six tours which have taken 180 people on what was for many their longest excursion away from home. For many this was an unforgettable educational experience.

The first tour to Ohio was composed almost entirely of directors and managers from farm supply and marketing co-operatives and it concentrated on visits to co-operative offices, warehouses and factories. It was more serious than the others and confined its interests mainly to co-operative business. Succeeding tours broadened in programme and in personnel. The first tour was the only all-man tour; in all others, women brought to the groups a better morale and a greater diversity of interests. While farm and co-operative organization remained the chief subject of consideration, the farm home, farm practices and items of general tourist interest were given a place.

On every tour the group was banquetted on more than one occasion by the farm and co-operative organizations in the area visited. But the highlight of these tours was an actual overnight visit in farm homes as guests of the farm families. Two people went to each home. Not only did the tours visit special farms such as those of the Department of Agriculture and of Louis Bromfield, but they visited average family-size farms where people live out their lives as do the farm people of the province from which the tourists came.

Every tour gave considerable attention to adult education techniques and compared them with Ontario's Farm Forums, publications, conferences, short courses and folk schools. Of special interest have been Quebec's Conseil Superieur de Co-operation, Quebec's Farm Forums, Ohio's Advisory Councils, Ohio's farmer-owned radio station, Antioch College, and Indiana Township Farm Bureau meetings.

The experience of these tours leads one to certain conclusions about this type of adult education. Any province in Canada is close enough to other provinces or states to make such areas readily accessible to anyone who takes an active interest in community affairs or economic organizations. One week of time is as long a period as most people can spare from their regular duties and is as long a period of continuous travel and discussion as people can endure without undue physical weariness and mental indigestion. From a thousand to fifteen hundred miles appears a reasonable distance to cover in a week. The cost of some twenty-five dollars for travelling and some fifty dollars for hotel and meals is about as much as most people or organizations wish to spend but is not beyond the reach of anyone who is really interested.

A motor coach is a most appropriate vehicle for this purpose. Thirty or forty people provide a large enough group to justify the effort, while a larger group would be unwieldy and impersonal. There are kindred organizations in any nearby region ready to make local arrangements and to extend their hospitality. Someone needs to be definitely responsible for planning and conducting such a tour. An organizer and a secretary, over a period of months before and after the tour, will each spend the equal of about a week of time. Some sponsoring organization is required to provide a person to act as organizer and director and arrange for facilities for office work; beyond these, the tour can be self-supporting.

There is little that is new or difficult in Ontario's co-operative tours. All the people who participate are actively associated with various forms of farm and co-operative organization. The theme of each tour might be said to be progressive rural social action on an educational foundation. The results are many. Ontario farm organizations have been given impetus to unity and integration under the example of other regions where efforts have been better co-ordinated. Officers of Ontario groups receive many practical ideas for application at home. Ontario people are encouraged to renew their activities when they see the accomplishments and problems of other regions. Ontario people widen their horizons and find common objectives with other areas. People in other areas enjoy welcoming guests and learn something about Ontario. Many folks who otherwise would never see Quebec's storied citadel or the capital of the United States have experiences which they will always treasure. Individuals who start on the tours with the shyness of experience limited to a local community gain confidence and ease as active participants in a larger group. People widen their circle of friends with whom they find common purpose. And all the people on the tours enjoy themselves.

5. ADULT EDUCATION IN URBAN CENTERS, INCLUDING BUSINESS AND LABOUR ORGANIZATIONS

ELSEWHERE it has been noted that the planning of programmes in cities is being given special attention. In Dr. Coady's judgment "the education of urban adults is the big problem of our time." This is not to say that no attempts have been made. Countless organizations are at work in this field. But the sum total of their efforts is still far from sufficient. Greater co-ordination and increased effectiveness must both be sought.

In this section brief reference will be made to a few of the larger, or more widespread organizations, the sketch to be illustrated by reports on two of these. Programmes organized by the Chamber of Commerce and by labour unions are also described.

Church

Much of the activity of any church is adult education. And most churches are now concerned with considerably more than religious instruction. In the last decade several churches have developed special departments to direct intensive study to social problems. The Council for Social Service of the Anglican Church, and the Council of Evangelism and Social Service of the United Church are two examples of this. In each case the Council is well established at national headquarters, prepares study materials on all kinds of social problems (for example, housing, unemployment, immigration) and has direct contact with committees in local areas. Other Protestant denominations are increasing their activity in this field. This education, and the social action which follows, can be highly effective. One notable example was the campaign for removing disabilities suffered by Japanese Canadians; the churches have been given much of the credit for spearheading this drive for justice for a minority group.

The Catholic Church has recently organized in a similar way the Canadian Catholic Conference. Of course for many years social and general problems had been studied in the various Catholic Action organizations.

The young peoples' societies, the young adult organizations and the young couples clubs have all maintained a recognized place for educational activities in their programmes. There are hundreds of these groups in Canada.

Some churches have developed Sunday evening discussion forums, both for their own members and for the general public. Best known of these are the St. John's Forum in Vancouver and the Bathurst Street Church Forum in Toronto. Other churches, like Woodgreen United Church in Toronto, operate a Community Centre where adult education is provided along with activities for children.

The Canadian Council of Churches has contributed significantly to the educational programme of all member churches through leadership courses, conferences and study material.

YMCA-YWCA-YMHA-YWHA

The Y organizations have long been in the forefront in providing leisure time education for adults all over Canada. Much of the pioneering has been a "Y" contribution—night classes, classes for immigrants, public affairs forums, social group work, film forums, arts and crafts groups, and a great many more. Something of the philosphy and method can be understood from a closer examination of one of these many programmes.

So-Ed

MARY E. BATY

So-Ed is a programme of adult education. Its keenest appeal is to the young adult, for it aims to meet the interest-needs of the individual and at the same time provides an opportunity for learning and experience within a group of young adults. So-Ed, meaning Social-Education, helps the individual to understand himself and his fellows, to develop an informed and critical attitude towards public affairs, to learn specific skills and crafts, and to find companionship and self-expression. Thus So-Ed helps the young adult toward self-realization, and through self-realization to become an effective citizen and community leader.

So-Ed has a three-fold programme of lecture-discussion, skill training and social period. It is carried on once a week, for six to twelve weeks in the Fall, Spring or Summer. Some groups are as small as fifty, others as large as 500. Many So-Eds meet in YMCA's and YWCA's but it is not unusual to see such names as Chebucto School, Community College, or St. James Church on the front of the So-Ed folder. Others are found in industrial plants, Home and School Associations, and Recreation Commissions. The most recent development has been the formation of a National So-Ed Committee, which serves as a clearing house on such matters as organization and constitution, programme and promotion, finance and budget. In ten years So-Ed has become a national movement in informal adult education.

The typical three-part evening consists of a lecture-discussion period, a skill training period, and a social period. In some cases the lecture-discussion is held first, in others the skill training is first. The social period (during which refreshments usually are available) concludes the evening. Typical programmes are:

Lecture-Discussion

- Courses for Self-Understanding:
  - Marriage
  - Use of Leisure Time
  - Psychology
  - Mental Health
  - Meaning of Maturity
- Courses for Understanding our World and Our Society:
  - Current Affairs
  - Labour Relations
  - Introducing Canada
  - Civic Administration
- Courses for Understanding our Culture:
  - Religion
  - Art, Drama, Music
  - Skills and Occupations
  - Home Furnishing and Construction
  - Sports

Skill Training

- Bridge
- Dancing
- Photography
- Music
- Swimming
- Public Speaking
- Shell Work
- Clay Modelling
- Plastics
- Playground Leadership
- Modern Cookery
- Dramatics
- Woodworking
- Coaching and Refereeing
- Fix It Yourself
- Leathercraft
- Cribbage
- Table Tennis

On the assumption that adult education programmes are more likely to be successful if the topics studied are related meaningfully to local affairs and to the common social interests of the group, questionnaires are circulated at the close of a So-Ed session. Criticisms of, and suggestions for programme are tabulated from these questionnaires.

Frequently a new community activity starts in a So-Ed group. Photography, music appreciation and handcraft groups are frequent offshoots. In one city a So-Ed drama group revived a Community Drama League; another gave impetus to a community art group. In still another community interested members of a "Rural-City Affairs" group planned a campaign for improved rural-urban relations after the conclusion of So-Ed. One "Co-operative Living" Group was successful in organizing a consumers co-operative and co-operative medical services.

Lecture-discussion is the method used most frequently in the first period of So-Ed. However, increasingly other methods and materials are being used: films, panel discussions and socio-drama. Radio programmes are utilized either through formal listening groups or by the use of wire recordings of particular broadcasts. But there is much to be done in So-Ed with new techniques and methods. Recently there has been a trend to present only one speaker for the lecture-discussion period with the full membership in attendance. In this way the period has been robbed of much of its value as a medium for active participation.

In the "skill-training" period as many as a dozen different activities may be offered. Usually these skill groups are smaller than the lecture-discussion groups and present better possibilities for self-expression and for leadership counselling. The social period takes a variety of forms, often determined by the building facilities and by the age of the participants. Dancing, group games, amateur shows, guest artists, films, skits, radio programmes and sing-songs are among the manifold types of programme used for varied interest.

Democratic organization and functioning is a So-Ed characteristic. Any adult may sit on a committee and assist with the planning and presentation of the programme. The entire responsibility for the planning, promotion and operation of the programme is carried by these committees. The YMCA and YWCA professional workers act as advisors, serving in that capacity on the standing committee and giving assistance in finding and training leaders. It is the voluntary work of hundreds of young adults in the planning and executing of the programme which accounts in great measure for the growth and effectiveness of So-Ed.

The significant contribution made by So-Ed may be summarized:

It is a unique and balanced programme of information, personal skills and recreation.

It is education for leisure time.

It is experimenting with methods of education for community life for those whose formal education is completed.

It makes possible individual development through counselling and participation in group activities.

It introduces New Canadians to our country, traditions and culture.

It offers the opportunity to make community friends with those of common interests.

It is training for citizenship, and acts as a training ground for Canadian leaders.

It stimulates interest in public affairs, both international and domestic.

* * * *

Social Agencies

All of the health, welfare and recreation agencies are engaged to some extent in adult education. This becomes more marked as they move from remedial and ameliorative work and begin to provide "preventive" services in increasing measure. Another trend is becoming apparent, that of working with the whole family group instead of with just the children.

It has been the social agencies which have first assumed responsibility for a much neglected group—the senior adult. Gordon House in Vancouver, and the Welfare Council in Toronto were among the first to give special attention to planning educational-recreational programmes with older citizens.

Most social agencies now operate classes, clubs, forums and skill groups. This is particularly true of the community centres. However, a considerable expansion in such programme can still be anticipated.

Clubs

The women's clubs and service clubs like Rotary and Kiwanis, invariably have a speaker or some such feature at their regular meetings. Members thus have some exposure to a great many ideas through their participation in the club. Critics are not wanting who claim that these hundreds of speeches each year have very little effect yet many clubs have been successful in developing programmes that lead to community improvement. A very important consideration is the education derived from participation in the club activities. Thousands of men and women serve on these boards and committees.

The Canadian Clubs

ERIC W. MORSE

To include Canadian Clubs in a book on adult education in Canada should require no explanation, were it not for a widespread vagueness as to what a Canadian Club is.

It is not a club in the sense of having a closed membership. It is not a service club in the ordinary sense. It is not in any sense a Native Sons Society. It might be described as simply a group of people in a given community who meet at intervals to hear speakers discuss national and international issues of importance to Canadians. Sometimes the speakers are foreign visitors who have been specially invited to Canada, sometimes they are distinguished Canadians. The Canadian speakers are men and women chosen either for special knowledge of their field of work, or to represent the viewpoint of a particular part of Canada. Professional lecturers, as a general rule, are not used. There are about a hundred Clubs across the country. The Canadian Club "movement" so far as is known, is unique. There is nothing like it in any other country.

A Patriotic Purpose

Canada is a vast country consisting of areas and provinces that are isolated from one another often by great distances and physical barriers. Confederated eighty years ago, Canada is still a country, more than a nation. Canadian Clubs work toward the objective of having a united Canada and a broad, healthy nationalism. They believe that one of the most practical ways to unify Canada and to further the process of nationhood is for each Canadian to learn more about other parts of his country, about important national issues while they are timely, and about Canada's part in international relations. The By-Laws specially emphasize that: "It is the purpose of the Canadian Club to foster patriotism and to encourage the study of the institutions, history, arts, literature, and resources of Canada, and to unite Canadians in such work for the welfare and progress of the Dominion as may be desirable and expedient."

As to how to achieve this end, Canadian Clubs usually follow the practice of arranging meetings—around a luncheon or dinner table, or in the afternoon or evening. This may sound rather purposeless, but it is a part of a deliberate plan to get a large audience and one that represents a good cross-section of the community. Members are welcomed who will come to listen without being embarrassed if they have no time to do some sort of service work. Such an audience is intended to provide a forum of Canadian citizens, representing all political and religious faiths and a wide range of social and economic viewpoints. In a large city, the Canadian Club membership may be one percent of the population; in smaller centres it may rise as high as ten percent with the Canadian average about two or three percent.

To carry out such a programme across Canada naturally requires some organizing. Membership imposes no obligation to attend a meeting, as in the case of most service clubs. Nor is there any more impelling motive in joining a Canadian Club than to hear outstanding speakers. Only so long as suitable speakers are forthcoming, therefore, can there be a Club.

The Canadian Clubs in such cities as Ottawa, Montreal, Toronto, Hamilton, Winnipeg, and Vancouver, have as many as two thousand or twenty-five hundred members in *each* of the men's and women's Clubs. Hotel banquet accommodation, of course, here imposes a ceiling on membership; and latterly Young Men's and Young Business Women's Canadian Clubs have been organized to meet in the evenings. For the most part the Canadian Clubs in these larger cities obtain their own speakers. With an annual revenue from membership dues of, say, five or eight thousand dollars they are in a position to reach out a long way for a speaker.

The great bulk of Canadian Clubs, without the revenue derived from such a large number of members, have to depend to a greater extent on the speakers that the Association provides. These Clubs usually meet about ten times a year, throughout all but the summer months.

The Association derives its revenue solely from an affiliation fee of fifty cents per head from all the Clubs. It guarantees in return to send a Club at least four speakers (all but local expenses paid); it often sends six or seven. It thus spends a good deal more than it receives from the average-sized Club, but this is compensated by the heavy contributions of the big Clubs, which alone make the Canadian Club movement financially possible.

The Association of Canadian Clubs has recently been organizing speakers bureaux at nine or ten strategic spots across the country. The object is less that of providing speakers for the immediate region than of discovering speakers to route to other parts of the country. Rather than having a procession of speakers from Montreal, Ottawa and Toronto going out to the extremities of the country, Canadian Clubs are trying to find men and women speakers of a suitable calibre, from every part of the country, to go to every part. A speaker from the Maritimes is sent to tour the West, a speaker from B.C. to Ontario, a speaker from the Province of Quebec to British Columbia.

What, by Canadian Club standards, constitutes "suitable calibre"? The three top qualifications are direct and special knowledge of the subject, (more particularly) ability to put it across,—and a "biography" always helps to attract a good audience. Clubs often fit into the programme a speaker to take up a less serious theme with a humourous touch. In this way all types of Club member can find an interest. Attendance figures indicate a wide spread in taste, for the average attendance at meetings is roughly fifty percent of the total membership.

Speakers from foreign countries—which make up a third to a half of those sent—are either from diplomatic missions in Ottawa or are specially invited visitors.

What Besides Speakers?

Most of what has been said so far refers to speakers—the Canadian Club stock-in-trade. At the outset it was explained why Canadian Clubs made a special feature of having its members feel welcome to come and "just sit."

None the less, more especially in smaller centres lacking local organizations, Canadian Clubs take up particular projects which appeal to special groups of their members, such as:

—fostering Canadian art and literature
—promoting good citizenship and exercise of the franchise
—helping to assimilate, and to prepare new Canadians for citizenship
—the commemoration of local historical events.

A typical project that illustrates the sort of contribution that Canadian Clubs are equipped to make in this field, is a display of national art and of large photographs on a know-your-Canada theme, that is currently on tour. This has been arranged with the co-operation of the National Gallery and National Film Board. The exhibit is thus putting Canadian art and pictures into cities and towns of less than 50,000 population. Canadian Clubs undertake the sole sponsorship, local publicity, and all physical arrangements for the display. It is frequently exhibited in the schools.

How Did All This Start?

The first Canadian Club was formed in Hamilton, Ontario, in 1892. It was a little group of men that gathered in a tea-room to engage in studies and discussions about the ideals of confederation and Canadian unity. When one of the founders, Mr. W. Sandford Evans, went to Toronto in 1897 and tried to get a Canadian Club going there, he ran into some opposition. The ideal of the Canadian Club was at first misinterpreted as being anti-British. Toronto was inclined to look askance at this manifestation of the new nationalism. However, a Club was organized in Toronto by the end of that year. In a country filled with St. Andrew's Societies, St. George's Societies, and St. Jean Baptiste Associations, it was surprisingly soon that these two Canadian Clubs attracted attention. Their influence became felt throughout the country.

In 1903, Clubs were organized in Galt and Ottawa. In 1904, the movement spread to Winnipeg, and then to Dawson City in the Yukon. It was not long before some forty Canadian Clubs spanned the country from Halifax to Victoria. At the same time Canadian Clubs of another variety—more social than educational in character—were springing up abroad, especially in the USA. and in Britain.

The progress of the movement and its wide geographical spread naturally had already suggested the need for some sort of national organization, and soon a loose "League of Canadian Clubs" was formed. In 1906, at a conference in Niagara Falls a General Council of Canadian Clubs and Societies was set up. Without a secretariat or plans for concerted action, however, the League and the Council were little more than a name, and a vague recognition of a common end.

The Association of Canadian Clubs in its present form came into existence just forty years ago, in 1909. A secretariat was set up at 172 Wellington Street, Ottawa, in 1926. In 1939 the Association was officially incorporated.

Canadian Clubs As a Factor in Adult Education

The Canadian Club is horizon-widening. By a broad hospitality to divergent viewpoints in its speakers, by fostering knowledge and understanding of other countries and other parts of this country, the Club helps breed that happy sense of compromise for which Canadians are becoming known in international gatherings. Lord Bryce, one of Britain's ablest ambassadors to Washington, in his *Modern Democracies* (1921) said: "Canadian Clubs have strengthened the tolerance of the Canadian people. They have been of great service in accustoming men of opposite parties to know one another personally and to work together for common civic or national aims."

Canadian Clubs also have contributed to cultural developments by fostering Canadian art and authorship.

Canadian Clubs may be accused of being a "plush-bottomed" form of adult education, but they have the virtue of providing a pleasant, comfortable way of continuing one's education in adult years. Attendance figures in the Canadian Club show that the prospect of spiritual and mental food are not enough to get a man out of his carpet-slippers in the evening. It is often pleasanter just to push back a luncheon or banquet-room chair to hear a speaker than to have to listen to him from a desk in a lecture room.

Finally, there is a general contribution. Ridiculously small though the $2.00 or $4.00 annual Canadian Club dues are, in sum something well over $100,000 is painlessly raised each year to bring to this country and to tour through it, outstanding leaders in many fields of education, science and thought.

* * * *

Ethnic Groups and Societies

In a country like Canada with such a mixture of ethnic stocks there is a rich variety of ethnic societies of all kinds. Here the music and dances, the art and literature of the homeland is the centre of interest for the members. Particularly in the west, and certain industrial centers in the east, a great number of community halls have been built so that the group can have an opportunity to carry on these cultural activities.

In recent years councils made up of representatives of all these groups have been founded in such cities as Windsor, Hamilton, Calgary, Edmonton and Winnipeg. The council provides an opportunity for discussing common problems, and for facilitating relationship between the main ethnic groups. Folk Festivals of music and dances from all organizations have been a feature of this collaboration.

Lodges and Fraternal Societies

A great many such organizations, for both men and women have been developed in Canada. There is a recognized place for educational programmes in many of these although this is not the primary purpose. No complete record exists of the groups.

Other

By far the largest number of organizations are developed around a single interest. These interests are very wide and exceedingly difficult to classify. Many of them are in arts or handicrafts but only a few of these groups have close relationship with the Canadian Handicrafts Guild or any other provincial or national body. Others are based on an interest in literature, music, collecting, history. No inventory exists of these groups.

Nor is there any record of the number and variety of "autonomous" groups, those in which the basis of organization is not a shared interest in some activity but rather a liking and respect for other members of the group. Yet some of the most significant educational experiences occur in groups of this kind.

Business and Labour

A recent development of great significance is the growing interest of both business and labour groups in adult education. As we shall see, much of this is directed towards the strengthening of business or labour groups and the training of leaders to carry on the work of these organizations. To a degree, then, it is another form of "vocational" or "professional" training. But the tendency is for the process and the curriculum to reach out much farther than that. This is well illustrated in the following report of the educational activities of the Chamber of Commerce and a review of labour education in Canada.

Business Men Take Up Adult Education

W. J. SHERIDAN

The Canadian Chamber of Commerce is a national federation of more than 625 Boards of Trade and Chambers of Commerce from Victoria, B.C. to Newfoundland. The local Boards of Trade and Chambers of Commerce (the terms are synonymous) are voluntary organizations of the forward-looking citizens of a community created for the purpose of promoting the civic, commercial, industrial and agricultural progress of the community.

Citizenship

In its objective of assisting the local organization in attaining the purposes for which it was formed, one of the Chamber's primary functions is adult education. It proceeds on the theory that no group of citizens can promote the progress of the community in which they live unless they have an understanding and appreciation of good citizenship and a knowledge of the means which must be employed to improve conditions in their own city, town or village. Good citizenship, demonstrated through voluntary service in the local Board or Chamber, is the hall-mark of the Board or Chamber member. Throughout the year, field service representatives of the Canadian Chamber and staff members from other departments, visit the local community organizations to encourage them in their work. They place before these organizations new and improved techniques of operation and assist them in their task of enabling members of a community to work out their own problems at the community level.

National Affairs Committees

At a recent Annual Meeting of the Canadian Chamber of Commerce, the President called upon member Boards and Chambers to establish within their organizations National Affairs Committees. The aims of these Committees are three in number:—

(1) To bring a better understanding and appreciation of national problems to the membership of the Committee and to the membership of the Board or Chamber as a whole.

(2) To develop a more informed public opinion with regard to these problems.

(3) To see that government has the opinions and desires of business and community clearly and constantly before it.

For An Informed Electorate

The Canadian Chamber of Commerce realizes that we are living to-day in a highly complex society and that the far-reaching effects of government upon the lives of each and every one of us should be a matter for very serious consideration. Essentially, the problem which confronts the Board or Chamber is that of educating the citizens of the community toward the development of an informed and interested electorate. In a democracy we—all of us—are the government. All we need to do to get better government is to know what we want and then let our representatives at Ottawa know that we want it. If we the people fail to take sufficient interest in what is going on, then a small group may control government and the country.

In the last few years some 200 National Affairs Committees have been established. Aiming at the objectives outlined above, members of these committees are studying national problems in the light of local conditions. It must be emphasized here that these committees are not political action committees. The

Chamber of Commerce movement in Canada is strictly non-partisan. It is not concerned with the election of people to office, but it is concerned with the practical problem of interesting people in the national problems which affect each and every individual. It is felt that Canadian citizens owe it to their legislators to acquaint them with their thinking on matters of national interest in order that they can intelligently interpret the will of the majority. Democracy cannot survive if only a small minority are sufficiently vocal to be heard on Parliament Hill. A National Affairs Committee provides the medium for a Board or Chamber, and a community, to present its point of view to Government.

Educational Publications

As a first step in educating the members of a community, the Canadian Chamber of Commerce published a 28-page booklet entitled *Know Your Government*. This booklet, which tells something about Canada's governmental machinery, suggests how the citizen can help it to work more efficiently. It was distributed in the faith that democracy is the best system of government yet devised. This publication was made available to all members of Boards of Trade and Chambers of Commerce in Canada and to all final year high school students.

A second publication entitled *This Is a Business* explained the operation of business in a free economy. This too was given wide distribution through Boards of Trade, Chambers of Commerce and high schools.

In order to provide necessary study material for the National Affairs Committees which have been formed, regular National Affairs Releases on problems of national import are forwarded from National Headquarters. This service includes a summary of dominion legislation and the progress of bills through the Commons and the Senate.

Apart altogether from the representations made by local organizations to municipal, provincial and federal governments, there are gathered together, from time to time, the views of all local Boards and Chambers on some specific question. These unified views are presented by the Canadian Chamber of Commerce to the federal government at Ottawa with the backing of more than 100,000 members of the local Boards and Chambers.

Training of Secretaries

One of the most interesting developments in the field of adult education was the inauguration in 1947 of the Canadian Institute for Board and Chamber Secretaries. A one-week's summer course is held annually at McMaster University, Hamilton. The purpose of the Institute is to provide training to Secretaries of Boards of Trade and Chambers of Commerce from all parts of Canada in the efficient operation of their local organizations. Schools or Institutes of this sort have been operated for some years but never before had it been tried in Canada. Lecturers for the course, which was attended by Secretaries from 60 organizations in every province, were drawn largely from the staff of the Canadian Chamber of Commerce and from some of the more experienced Secretaries of local Boards and Chambers.

Activities in Radio

The field of radio has not been neglected in the Canadian Chamber's educational programme. For the last two years, during the fall and winter seasons, member Boards and Chambers have sponsored a series of 15-minute dramatized programmes dealing with the attitude of business and community to problems of national interest. Last winter this series, entitled "Canadian Heritage," was sponsored by 65 Boards and Chambers on 69 stations.

The Chamber has also been represented on various CBC National Affairs programmes. Last year, directors and officers of the Canadian Chamber appeared on a number of the programmes in the series entitled "Cross Section."

Communism

The Canadian Chamber over a period of several years has conducted an information programme concerning the nature of communism and the threat which it offers to free institutions. A number of pamphlets have been produced and every available information medium has been used in this campaign.

Employer-Employee Relations

Mention should be made also of the Chamber's work in the most important field of Employer-Employee Relations. This programme was the main effort of the Canadian Chamber during the past year, and has met with considerable success. The purpose was to show businessmen the need for giving their employees all possible information concerning the operation of the business and to indicate how the business fits into the Canadian production picture, in order that the employee may feel that he is part of a national effort to improve his own standard of living and that of Canada generally. In this connection, the Canadian Chamber produced a booklet entitled "How to Make Friends for your Business" which has received wide distribution throughout the Canadian business community.

Get-Out-the-Vote

Perhaps one of the greatest services rendered to the people of Canada as a whole by the Chamber of Commerce movement is the campaigning which is carried on at election time, whether municipal, provincial or federal, to "get-out-the-vote." Purely non-partisan in character, this is designed to stimulate interest in the average Canadian to exercise his franchise on every opportunity. Prior to the last two federal elections vigorous campaigns were conducted on the national level by means of press, radio, platform and motion pictures, with heartening results.

The tremendous growth and the vitality of the Chamber of Commerce movement in Canada which has made it possible for the Canadian Chamber of Commerce to conduct a Canadian Institute for Secretaries and to carry on an educational programme through local Boards and Chambers, augurs well for the development of this country of ours. The strength of the movement is an indication of the appreciation that real freedom is a chain binding everyone to his public duty.

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Labour Education in Canada

A. ANDRAS

Up until quite recently, workers' education on this continent was by and large an uninvited (and pretty much ignored) guest of the educational world. Its origins were far from being respectable. Its methods were questionable. Its objectives were disturbing. It was far removed from the calm of the campus, and its student body—if such a term was permissible—was uncouth and illiterate.

In its earliest forms, which date back to the beginning of this century and before, workers' education frequently reflected the aspirations of the radical movements of Canada and the United States. Workers' schools developed programmes which sought to win adherents to a particular political outlook as well as to provide enlightenment in a broader sense.

Within the labour movement itself, there were always those to whom the "pure and simple" trade unionism of Samuel Gompers was never adequate. They believed that unions had much broader functions and social purposes. As a result, there were always sporadic efforts to establish "labour colleges," organized and backed by unions, and drawing on sympathetic university professors and other intellectuals for their faculties. For the most part, these colleges were short-lived. They succumbed all too easily to economic depressions, factional strife and indifference.

The first world war and the early 1920's saw the beginnings of the workers' education movement as it functions today. In 1916 the International Ladies' Garment Workers Union established its own educational department, still one of the finest in North America, setting a pattern for other unions to follow. In 1921, the Workers' Education Bureau was set up and a year later was officially accepted by the American Federation of Labor. In 1920 Bryn Mawr and in 1925 the University of Wisconsin began to set the pattern for summer resident schools for trade unionists which has only recently been taken up by a growing number of universities. Subsequently, the American Labor Education Service came into being to co-ordinate the work of the various schools and to provide other services in the field of workers' education.

In Canada there have been some of the same sporadic and unco-ordinated attempts to set up workers' colleges or other such programmes. As in the United States some of these were political instruments, but whatever their background their mortality was high.

In 1917 Principal W. L. Grant of Upper Canada College, who had known the British WEA, approached the Trades and Labour Council of Toronto urging the need for night classes. One year later, as a result of one experimental class, a group of university educationalists and workers officially launched the Toronto Workers' Educational Association. Later the WEA was organized in such other centers as Hamilton, Winnipeg, Vancouver and Halifax. Discussion programmes, labour institutes, films and films strips were all used widely while tutorial classes were conducted in co-operation with several universities. In recent years, however, many of these Associations have ceased to function and the WEA is no longer a national movement.

At the time of the great upsurge of unionism in the United States after 1933 and in Canada after 1940, workers' education began to gain a foothold. The phenomenal growth in membership, strength and prestige, together with the maturing experience of depression and war, caused the unions more than ever before to regard education not only as a justifiable union activity but as a practical tool in the every-day processes of collective bargaining. Workers' education entered a new phase: its use by unions as a means of maintaining their effectiveness and as a training ground for broader community action.

Having come this far, it might be well to define workers' education before going any further. In his chapter on "Toward a Philosophy of Workers' Education" in the comprehensive review of *Workers' Education in the United States* which he edited, Theodore Brameld has put forward two complementary definitions:

". . . To educate workers in their relations to each other and especially to the economy at large primarily through the medium of the trade union."

And

". . . A means through which wage-earners in organized, collective relations may learn how best to utilize and dispose of the one commodity they themselves own in substantial if potential quantities and qualities: their skills, interests, energies; in short, their ability to work."

The emphasis may thus be seen to be on group action for group purposes. The union programme of workers' education, unlike that of the labour colleges, does not aim at satisfying individual needs for "culture" (although this is not entirely overlooked); it rather works on the assumption well expressed by Mr. Solomon Barkin, research director of the Textile Workers Union of America, that "groups rather than individuals (are) the primary units of influence and action in a changing dynamic society."

Broken down into its basic components, the workers' education programme aims at accomplishing at least three things:

First, the assimilation of new members, extremely important during periods of rapid growth. Many workers enter the labour movement unacquainted with its traditions and ideals, sometimes with preconceived notions about it. They know little or nothing about the particular union they have joined except that "the union" is going to do something for them. Union structure, administration, and the pattern of its relations with management have to be outlined, and union discipline established.

Second, the acquisition of techniques through tool courses for local leadership. With the wide ramifications of union organization and industrial relations, it has been found that certain skills can be imparted which make for better and more efficient union officers and members.

Third, the integration of the union with the community. In a democratic society both the worker and his union have the rights and obligations of citizenship: the determination of social and economic policies, the election of governments, the interrelation of groups withing the community and so on. Having been transformed from industrial Ishmaelites into (more or less) recognized and accepted forces, the unions are determined that their members should play an enlightened and intelligent role in the life of their city, province and country, and even beyond that, of the world which impinges so much on their daily existence.

The content of union and university programmes of workers' education illustrates these objectives:

I Assimilation

Development of the trade union movement
Union structure and functions
Principles of unionism
Union administration

II Tool Courses

Parliamentary procedure
Public speaking
Grievance procedure
Collective bargaining
Labour journalism
Time study
Job evaluation
Publicity and public relations
Shop steward training
Union bookkeeping
Labour legislation

III Citizenship

Economics and union policy
Consumer co-operation
Economic and social objectives of labor
Current national and international events
The industrial community
Consumer problems
Racial understanding
Labour-community relations
Political action by labour
Labour-farmer relations

IV General or Supplementary

Dramatics
Arts and crafts
Languages
Recreation

There is no attempt within any particular programme to create such artificial divisions as the foregoing table might suggest. A good programme must obviously have unity, with its various divisions collectively reflecting the needs of the workers for whom it has been designed.

As students, union members differ sharply from the general student body. They are adults with adult responsibilities. They have already acquired a backlog of experience in the catch-as-catch-can of workaday living. They have a first-hand knowledge of industrial relations (not infrequently learned on the picket line). They are accustomed to thinking in terms of collective action rather than of individual effort to improve their economic and social status. They have left far behind schoolroom discipline. For all of these reasons different teaching techniques have had to be developed for them.

Teaching through fairly informal discussion groups and workshops has been found to be most effective since these methods are well adapted to the character of the student body. They fulfil one of the principal objectives in the teaching process, at any rate so far as workers' education is concerned, of relating education to the worker's own experience and of learning by dealing with concrete and immediate problems. Unions with their own educational departments—for example, the International Ladies' Garment Workers Union already referred to, the United Automobile Workers, the Textile Workers Union, the Amalgamated Clothing Workers—have this approach in building up their programmes. The same is true of some of the universities, notably the University of Wisconsin and the University of Michigan. But in her investigation of *Labor Education in Universities*, Caroline Ware found that "In general, university programmes have not advanced the educational techniques already well developed in workers' education. On the contary, the university programmes tend to be more narrowly academic than those under other auspices."

Audio-visual aids have begun to be used. Films, film-strips, posters, recordings, etc., will probably become more readily integrated into educational programmes as such materials are prepared with trade union audiences in mind. The United Automobile Workers, for example, has done a considerable amount of experimenting in this field. On the other hand, text-books have by and large yet to be developed.

It is noteworthy that management, too, has been interested in educational programmes dealing with industrial relations. In this regard controversy has arisen still unresolved in workers' education circles. Should labour and management sit in the same classes? Will the effectiveness of workers' education be diminished if not impaired by the intrusion of management? There is a difference of opinion not only among universities but in the labour movement itself in this regard. Oddly enough, a union may in practice subscribe to both. The Ladies' Garment Workers Union, for example, sends some students to the Harvard Trade Union Fellowship where they take some classes at least with management representatives; it sends others to the University of Wisconsin School for Workers which will not accept any but union members as students.

As the unions have developed their educational departments, built up staffs and obtained the co-operation of universities, the traditional evening classes have been increasingly supplemented or even supplanted by short-term resident schools as the most effective means of implementing educational aims. One and two-week summer and winter schools, and even week-end institutes, have proved their superiority over the older method. There are distinct advantages in bringing students together, away from their normal environment. The resident schools are able to combine classroom routine with recreation activities to produce an atmosphere conducive to intellectual effort. The fact that the worker is free for a time from his regular daily responsibilities and is able to mingle with other workers from different localities is an important factor in making for a successful programme. Concentration of the programme into a single week or fortnight, rather than stretching it over several months as is the case in evening classes, again is productive of better results.

With the growing development of resident schools has come greater discrimination in the selection of the student body. In the case of evening classes held in the local labour hall, the students are apt to be random individuals attracted to some particular lecturer or subject. But where the schools are concerned, the unions tend to provide scholarships for their more promising local leaders and rank-and-filers. From the union point of view the advantages of the resident schools are obvious. The educational programme can be an integrated whole; union problems and policies can be woven into the curriculum; intensive short-term training can be provided for chosen officers in special subjects, such as time study or job evaluation.

Experiments in workers' education are still proceeding. Unions, as well as universities, either separately or through joint action, are exploring new methods and materials. In the United States, the American Labor Education Service is making exchange of ideas and experiences possible through its regular regional conferences. In Canada, the CAAE is planning similar action. In general, however, "the harvest truly is plenteous, but the labourers are few."

Following a decision adopted at its 1947 convention, the Canadian Congress of Labour has set up a Committee on Education. Its terms of reference are "to study and to develop, subject to the approval of the Congress, an integrated education programme suited to the needs of the unions and their members."

Prior to the convention a group of Congress unions had already operated a successful two-week summer school under the direction of Mr. Howard Conquergood of the United Steelworkers at the YMCA camp at Lake Couchiching in Ontario. Since then, again with Mr. Conquergood as its director, the Committee on Education has held two one-week union winter schools in co-operation with the University of Toronto at the latter's Ajax Campus.

Winter school students were either rank-and-file union members sent by their locals which paid for lost wages and other expenses, or full-time union officers sent by their unions for special training. At the first school, students were able to pick one of five subjects and spent 25 hours in class-room. So great, however, was the demand for an opportunity to take additional subjects that in the second school, students were permitted to choose one "major" and one "minor" course lasting 21 and 10 hours respectively. It may be interesting to note the range of subjects:

Major

Job Evaluation
Time Study
The Union Contract and Its Observance
Human Problems in Industrial Organization
Economic and Political Trends
The Union in Modern Society

Minor

Government of Canada
Public Speaking and Meeting Procedures
The Work of a Local Education Committee
Labour Law
Current Canadian Economic Problems

Co-ops and Credit Unions
Corporation Finance
Union Publicity
Developing Local Activities
Philosophy for the Worker
The Job of a Steward

In many instances the unions selected the courses they wished their students to take, and the emphasis was for the most part on the tool courses. The faculty consisted of university professors, lawyers and union specialists. The formal classroom schedule was supplemented by a recreational programme arranged by a student council elected on the first day of the school.

An interesting and significant development was a three-day staff seminar immediately following the winter school (but separate from the university). With the student body consisting exclusively of union staff members, many of them high ranking officers, intensive application was given to special union problems such as contract negotiations, arbitration, time study, current economic trends and the like. The exclusive nature of the student body made possible very thorough discussion of union problems and policies at the policy-making level.

The major disadvantage of both the winter school and the staff seminar has been the inability of large numbers of would-be students to attend because of distance. To overcome this, the latest programme of the Canadian Congress of Labour has seen a strong emphasis on week-end institutes strategically placed across the country. Institutes have been or will be held as far west as Nanaimo and as far east as Glace Bay.

These institutes consist of a two-day school with a 10-hour programme of study. The emphasis here is also almost exclusively on tool courses. The great value of the institute is its ability to bring the educational course directly to the student in his own community (although in some centres students come in from smaller nearby towns). Since it is held over the week-end, there is little or no lost time from work, no travelling expenses and little else except a small registration fee to cover some necessary administrative costs and tickets to the closing banquet. Experience has shown that the institute whets the appetite for more ambitious educational projects and, where they have been held, requests have emerged for resident summer and winter schools.

It is noteworthy that in almost every centre where a university is located, the Congress' Committee on Education has received its whole-hearted support. This has been true of the Universities of British Columbia, Alberta, Saskatchewan, Western Ontario, McMaster, McGill, Manitoba, Dalhousie, and will no doubt be the case with others as the Committee expands its activities. Some of these universities have in fact been engaged in workers' educational work for some years. Dalhousie University has been noted for its Maritime Labour Institute founded by the late Dr. Richter. St. Francis Xavier has its Industrial Study Clubs. The University of Manitoba has for years worked very closely with labour in Winnipeg.

A start has thus been made in this relatively new and different branch of adult education. So far the surface has barely been scratched. The number of workers directly reached when considered as a proportion of the organized labour movement is pitifully small. But here, as in so many other activities, the benefits reach out far beyond the original participants. In any event, workers' education is gaining ground and being accepted both as a practical union tool and a legitimate function of the universities. With the growing acceptance of unions as permanent and necessary institutions of modern industrial society, the role of this form of education is bound to become increasingly important.

SECTION THREE

The purpose of the preceding section was to give a broad general survey of the entire field, illustrated by examples. In Section Three the aim is quite different: to give consideration to a selected list of organizations and programmes. The selection of those to be considered was not made on any qualitative basis. Who is there who could say which Canadian programmes are "best" or most significant? Several factors have been considered in making the choice:

—geographical location of the programme or organization

—membership or constituency

—the degree to which it exemplifies the "working principles" outlined in Section One.

—the degree of interest in it which has been expressed both in Canada and abroad.

A careful reading of this section will show that a surprisingly large proportion of these programmes are unique to Canada. Influences from other countries do appear but, to a considerable degree, these are original and creative contributions. In few other fields is this so apparent.

Mention was made earlier of the phenomenon that some of these programmes are much better known outside Canada than within.

1. SOME "UNCOMMON" SCHOOLS

JUST a hundred years ago Thoreau was writing: "We have a comparatively decent system of common schools, schools for children only, but no schools for ourselves. It is time that we had *uncommon schools*, that we did not leave off our education when we begin to be men and women." Canada has a number of such schools some of which would have been of great interest to the 'Walden Pond' philosopher.

One such is Frontier College which has now been serving working men on the outward fringe of Canada for half a century. Very different in purpose and character is the Banff School of Fine Arts, held out in the Rocky Mountains. A third, Laquemac—A School of Community Programmes—is operated in a camp on a mountain lake to train adult leaders. Each of these "schools" is unique in purpose and in organization.

Frontier College

ELIZABETH HAY

Gothic archways and gleaming corridors have no place in Canada's Frontier College. The vaulted, cathedral-like aisles of the forest are the closest approach to anything Gothic known to this institution, while the dark underground corridors of mines are more familiar to students than any other kind.

Co-education is not even a topic for debate in this student body. Strictly a masculine affair, the Frontier College draws its 2,000 students from the men of the frontier—the lumberjacks and miners, road and railway builders of the Canadian bush country.

It is a unique institution, this backwoods college. Daily its "professors" swing a pickaxe or operate buzz-saws alongside the work-companions who are to be their students of the evening classes.

When the long day's work is done, when dinner has been consumed and the dishes cleared away, the long, lamp-lit bunk-houses are transformed into lecture rooms—often enough a box car on a railway siding serves as the classroom.

It is the proud claim of Frontier College that its "professors," the labourer-teachers, are the finest young men that Canadian, American, and overseas universities can produce. Over the years, it has sent 2,500 such men into wilderness work. There is something about the very toughness of the assignment that challenges the most enterprising spirits on any campus. The satisfaction of the work is apparent in all who have undertaken it—many an eminent citizen in Canada today refers proudly to his work with Frontier College in the days of his youth and strength.

They claim to have learned more from camp life than they have ever taught. Among the former labourer-teachers are men like Escott Reid, Assistant Undersecretary of State. Rated Canada's No. 2 diplomat, a former Rhodes Scholar, he considers his work with the Frontier College influenced the final decision that gave him the scholarship and launched him on a brilliant public career.

Often enough—particularly in the early days—the labourer-teacher has had to gain the confidence of men naturally shy of formal learning. Slowly, through constant association, as well as through games and song sessions, he has gained the respect and trust of his fellow workers—and his teaching has been more effective as a result. Many times close friendships are formed, and there have been instances where teachers and pupils have corresponded for many years.

Although undergraduates generally are available for summer work only, there have been occasions when the college has sent men to winter camps as well. For example, two winters ago one of the Frontier College instructors taught basic English to Latvian miners in the Yukon. Some of the pupils snowshoed from neighboring camps thrice weekly to attend classes, a three hour journey. Sometimes the weather was 55 below. Pupils attending classes under such conditions obviously have a will to learn that would be hard to match anywhere. The pupil pays nothing for tuition from Frontier College instructors. The instructor himself receives a small sum from the college but his main income is from his full-time job in the camp.

Frontier College maintains constant communication with each of its 60 odd labourer-teachers—sharing their problems, offering advice, and sending out weekly textbooks. Despite the meagreness of monetary returns, there are always more applicants than the College's restricted finances can send out. Since the war, contact with American universities has been renewed. Last spring, when Principal Bradwin visited Harvard, more than 20 young men were anxious to come. But he could only take two.

Among the former labourer-teachers were nine padres who were with the Canadian Army overseas. These nine represented Anglican, United Church, Presbyterian and Roman Catholic groups. The man who led the landing party at Dieppe was a former Frontier College instructor.

In recent years, DP's and other newcomers to the country have accounted for more than 40 per cent of enrolment. Anxious to learn the language and the customs of their new land, many of them men of superior education, they have been zealous pupils.

Last year, in addition to the 2,000 enrolled in classes, between 12,000 and 15,000 attended informal discussions on current events, literature, citizenship, history, geography, and many other subjects.

Many new Canadians have been able to find better jobs, thanks to the Frontier College lessons in arithmetic, spelling, business forms, elementary English or French.

Speaking of languages, the Frontier College prepared courses in elementary English long before the term Basic English was heard of. And those early lessons were incorporated into the Frontier College *Primer*. This volume has run through six editions already, and it has been carried in the pockets of thousands of Canadians, perused with zeal, thumbed thoroughly, worried over, and generally absorbed.

Although the students do not win degrees from Frontier College, they gain a great deal else not always provided in more formal institutions. For one thing, they have the working companionship of able and not infrequently brilliant young men. The college knows no distinction in creed or racial origin, neither among teachers or students.

Last year, Frontier College observed its fiftieth anniversary. And in that half century of service to the migratory worker, this institution has taught simple English to seventy thousand men—brought informal discussion classes to some quarter of a million, and has made available to the camps over 4 million magazines and books. Started in Ontario, its instructors soon reached camps from coast to coast and in 1922 the college received a Dominion Charter.

Essentially a private enterprise, supported by individual contributions, Frontier College also receives grants from Ontario and British Columbia and the Carnegie Foundation has twice made donations. Canadian business men with imagination and a sense of social responsibility have also welcomed the opportunity to assist in the work. The yearly budget is around $22,000.

Through friends and organizations, the College receives books and magazines for distribution to the camps. Last year, 200,000 books were sent to 391 camps across Canada.

Founder of this College in overalls was the late Rev. Alfred Fitzpatrick, who was principal until 1933. Shortly before the dawn of the twentieth century, he was serving as a Presbyterian missionary in the Algoma district in northern Ontario. Life in the lumber camps in those days was primitive, barren and totally isolated from civilizing influences. Troubled by the loneliness of the men, Fitzpatrick arranged concerts. Later, he opened reading rooms in the camps of the district. Interesting friends in the venture, he then proceeded to appoint instructors. Business men were soon persuaded to lend financial support to the scheme. And so, gradually, the Frontier College evolved out of the very urgent needs of the backwoods workers.

The present principal, Dr. E. W. Bradwin, is also a veteran of the early lumber camp days. It was in 1903 that he went to his first camp near Moon River in the Parry Sound district. Arriving footsore, after covering a trail of sixteen weary miles, he found his first view of a bunkhouse interior more than a little disconcerting. In subsequent years, he was to know many more such structures—low log cabins, with bunks for sixty to eighty men. Sometimes the beds were so close together that for the weary men it was a case of "One turn, all turn."

His description of such conditions later led to a wider awareness of camp life on the part of the Canadian public, and a consequent increase in the sense of responsibility on the part of the employer. His experiences are contained in a book published by the Columbia University Press, entitled "The Bunkhouse Man," a volume which gave something of a shock to the majority of his fellow-citizens.

Later he received a doctorate from Columbia University. The dissertation for which he received this honor was a study of life and work in the camps of Canada in the decade previous to the first Great War.

Idealist and adventurer, Dr. Bradwin is a tall, vigorous man with a rough shock of grey hair and blue eyes that shine when he talks of the young men who serve as labourer-teachers. It is his conviction no finer body of educators walk in shoe leather.

For all his lack of worldliness, Dr. Bradwin has an astute understanding of youth of this generation. His appeal for volunteers, issued in form of a challenge, always draws a quick response.

"Take Laval out with you with a pick and shovel," he has been known to say to students of Canada's oldest and proudest university. "Workers cannot come to Laval. Will you share your best in cultural attainments with them, working as a fellow-labourer?"

"Here you receive the best instruction . . . and there are your compatriots in the mines, lumber and railway camps, starving for learning."

Few Canadians know their Canada as this teacher knows it. In his own words, he has "walked and canoed and motored thousands of miles a year." He knows the back country well. One of his pleasures has been to retrace the steps of the early explorers.

Passionately desirous of leading the educated youth of Canada to bring some of their intellectual wealth to people in the hinterland, he has devoted a lifetime to this work. Canada still demands pioneering and Frontier College continues to carry more than its share of the load.

The Banff School of Fine Arts

DONALD CAMERON

The Banff School of Fine Arts came into being in August 1933, as a result of a Carnegie grant to the University of Alberta for a programme of encouragement of the Fine Arts. In considering ways and means of making the most effective and far-reaching use of the grant, the University decided that the training of community leaders and teachers was a first and necessary step. The idea of establishing the training centre in Banff was a stroke of inspiration, and credit for this must go to Dr. E. A. Corbett, the first director of the School, who was in charge from 1933 to 1936.

It was agreed that an experimental school in the arts related to the theatre should be held in Banff during August 1933 if 40 students would register for the course in advance and pay a $1.00 registration fee as evidence of their interest and good faith.

Instead of 40 students, 102 adults and 28 children presented themselves at the school and they proceeded to study the elements of stage production and acting with an eagerness and enthusiasm not seen in a University classroom in many a year.

Arrangements were made with the Banff School Board to use the Banff schools and an old theatre for teaching purposes. Students found their own living and dining accommodation in the town.

The experiment was repeated in 1934 with even greater success, and no one was deterred by a $5.00 tuition fee. In 1935 a painting division was added to the school of the theatre. For some years a group of art students from Calgary had been sketching at Seebe, 30 miles from Banff, under the leadership of A. C. Leighton. These students were invited to join with the students of the theatre, the two groups retaining their separate identities for the initial year. In 1936 the painting group formally joined the theatre students; a Master class in piano was added and the school became known as the Banff School of Fine Arts.

Classes in Choral singing were added in 1937 and a start was made in the encouragement of the creative writing classes, which have been a feature of the school ever since. Today a substantial number of the one-act plays produced by high school and little theatre groups in Western Canada are plays written in the classes at Banff. More than one successful Canadian playwright and radio script writer learned the first elements of the writer's craft in classes held under the shadow of Mount Rundle.

In 1939, courses in Weaving and Design were added to the curriculum and in 1940 a School of Oral French was started at the request of the Alberta High School French Teacher's Association. A Modelling and Pottery class was added in 1942; and in 1944 as a result of a Rockefeller grant, the Western Canada Writers' Conference became a part of the School.

In 1948, because of lack of accommodation in Banff, a section of the painting classes of the School was held in Jasper, and a small beginning was made in what may become the Jasper section of the Banff School.

As the School continued to grow and expand, it became necessary, in 1937, to run a dining room and dormitory service. Seventeen students participated in the first dining room and dormitory. In 1948 the School had 82 halls, churches, lodges, houses, cabins and bungalows under contract in Banff for dormitories, dining halls and classrooms, and over 1,200 meals a day were served in the School dining room.

Students are at liberty to make their own arrangements for accommodation, and many do; but from 75 to 80 per cent prefer to utilize the facilities provided by the School. These consist in the main of cabins, bungalows and private houses contracted for in advance by the School and rented to the students at cost and operated under school supervision.

From the $1.00 registration fee charged in 1933, tuition fees have increased to an average of $45.00 in 1949 for the six weeks' summer session. The courses in art, music and theatre now carry regular University academic and teachers' credits, which can be applied towards degrees in the faculties of Arts and Science, Education, and Fine Arts in most of the leading Canadian and American Universities. In addition, the Banff Diploma in handicrafts is recognized as a standard of high achievement in this field everywhere in Canada.

A small beginning was made in 1937 in establishing a number of tuition scholarships for especially clever and talented students. Today, over 60 scholarships varying from tuition fees to the full expenses of the course are provided by individuals, business firms, governments, and institutions. The most notable of these are the annual scholarships established in 1948 by the Canada Foundation. Others are given by such diverse agencies as the Government of France, the IODE., Rotary Clubs, Kiwanis Clubs and School boards.

From an enrolment of 102 adults in 1933 the School has grown to a registration of 607 in 1948. In each of the last three years a quota of 600 students has been established because this was considered the limit of accommodation in Banff. In each of the last four years many students have had to be refused admission because of lack of accommodation, hence the decision to make a small beginning in extending the School to Jasper.

In the past 17 years 5,500 students have gone through the School. They have come from every province in Canada and most of the 48 States of the United States. They have come from England, from Australia and New Zealand, from the Argentine and Hawaii. In one year the school included within its student body, a judge of the Supreme Court of Alberta, brushing up on his French; the millionaire head of a well-known sewing machine company in the United States, and three of his family taking art and handicraft; a lady sheriff from New Mexico, taking painting; and the head of the drama department of Booker T. Washington's famed Tuskegee Institute in Alabama.

Because of the pressing need for accommodation the University made a start in 1946 in providing its own accommodation. In that year a number of former military buildings were erected in the form of a bungalow court to provide sleeping and lounge accommodation for 60 students. In 1947 the first of a number of residential chalets was built on the School's permanent site on Tunnel Mountain. Two more large chalets were started in 1948 and completed in 1949. These permanent chalets provide dining accommodation for 500 students and sleeping accommodation for 140. By July 1st, 1949, the School either owned or controlled on long-term agreement, dining accommodation for 500 students and sleeping accommodation for 300.

Such in brief is the story of 17 years of development of a distinctively Canadian institution dedicated to the encouragement of the arts in Canada. In that period of time the School has had on its staff leading artists in every field from all over the American continent, with a few from Great Britain as well. At the present time 36 instructors from Canada, the United States and Great Britain are on the faculty for the summer session.

The bringing together under ideal natural surroundings of a distinguished teaching staff representing viewpoints that are at once Canadian, American and European, makes for a stimulating intellectual and artistic climate. This is further enhanced by the international distribution of the students themselves.

The policy of the School from the very beginning has been to secure for the teaching staff the best men and women available. It has also been the deliberate policy to keep tuition fees and other costs as low as humanly possible. At the present time the School, operating on a six weeks' summer session basis, only costs approximately $80,000 a year, and with the exception of a $2,500 annual University grant, the institution is self-supporting.

What has been said will indicate that the Banff School has taken firm root in Canadian soil. It has done this under very difficult circumstances which included five years of depression and six years of war. It has done so because, in a modest way, it has filled a need and satisfied a hunger in Canadian life.

Looking to the future it is believed that the Banff School can go forward to become a great Canadian institution, and that in time, Banff can become a Canadian Salzburg. Such is the faith of the University in the ultimate destiny of the Banff School, that it has set up the Banff Foundation for the purpose of enlisting the aid of Canadian citizens and institutions on a nation-wide basis in providing funds which will make full development possible. Some success has already been achieved and a start has been made on a building programme which it is ultimately hoped will provide dining, sleeping, classroom and recreational facilities for 1,000 students. When sufficient buildings are completed, the Banff School, instead of operating as a summer school, will enlarge its scope to operate the year round. In addition to the regular term courses, the School will provide an ideal setting for many specialized short courses and educational meetings of a provincial and national character. How long it will take to reach the ultimate goal it is hard to tell—five years, ten years, possibly fifteen, but not much longer. When that day comes, as come it will, the policy will be the same as it is now; to stress high standards of achievement in every field; to invite as guest instructors the leading artists from all over the world; to seek to develop and encourage the creative spark in every student and to direct that creative effort towards the development of richer Canadian culture in the warm and friendly atmosphere of the Canadian West.

The School of Community Programmes—Camp Laquemac

R. ALEX SIM and EUGENE BUSSIERE

The School of Community Programmes, which is popularly known as "Laquemac," is an experimental adult camp-school operated jointly by two of Canada's oldest universities: Laval—a French language institution, and McGill. The purpose of the camp is to search for an answer to the all-important question of how leadership can be devised among free men, and how programmes of adult education can be developed to bring about a more complete realization of a living culture in our time.

It is education stated in the terms set for it by Franz Boas, the anthropologist: "No longer can we keep the search for truth a privilege of the scientist. We must see to it that the hard task of subordinating the love of traditional lore to clear thinking be shared by larger masses of the people."

How It Developed

In 1941, the Adult Education Service of Macdonald College, McGill University, established a weekend training course for adult leaders in the Eastern Townships of Quebec. The course, then known as Camp Macdonald, was offered at Cedar Lodge on Lake Memphramagog. Expanded to one week, it was operated in 1942 and 1943 at "Cedar Lodge" as a training centre for leaders in the nearby communities.

Lake Memphramagog served admirably as a locus for the camp-school programme. Its scenic beauty, and the informality of "Cedar Lodge" combined to establish a happy tradition of discussion, work and recreation. This tradition has been followed ever since.

In this period, Camp Macdonald was thought of as an adult education "normal School." There was some emphasis on the experience of other adult education programmes, the findings of research in the field as well as discussion of the aims and objectives of the programme in the Eastern Townships. This was accompanied by opportunities for those participating to learn to lead discussions, to use documentary films and radio and to direct recreational programmes.

During this period Camp Macdonald remained a purely local venture, related to the English-speaking community in the Eastern Townships, and pretty largely to the rural section of that community. However, by 1943, the operations of the Adult Education Service had spread out to other parts of the province, its staff had been moved from Sherbrooke to Macdonald College, and it was being drawn into broader commitments.

Growing up beside this project was the French-language extension programme at Laval University. Both programmes were being drawn together by the common problems and common interests shared by the two staffs. Many other organizations were also becoming interested in the effective training of leaders.

Beginning in January 1943, meetings were held to discover whether a more elaborate training course could be organized. As a consequence the School of Community Programmes met at Macdonald College in August 1943 for a two-week period.

A great many organizations were involved in the venture: The Canadian Association for Adult Education, the Workers Education Association, the National Film Board, the Adult Education Department of Teachers' College, Columbia University. Along with Macdonald College, the McGill School of Physical Education, and the Library School shared in the enterprise. It was a happy augur for the future that a significant number of those who attended were French-speaking Canadians, and that several members of the Faculty of Social Science at Laval University were present.

In 1944, the programme ran for two weeks, again on Lake Memphramagog. In 1945 and 1946, more adequate facilities on the same lake were leased. But still larger quarters were needed and secured in 1947 at a camp at Lac Chapleau, in the Laurentian Mountains, Argenteuil County. Here the programme has been conducted ever since.

These costly and energy consuming shifts from one site to another were partly an index of growth, but even more a recognition of the difficulty of adapting a site that had been created for children's camping, to adult needs.

In 1946 a full partnership was launched between Laval and McGill. While Laval leaders had participated in Camp Macdonald from 1943, it had been unofficial, and the Adult Education Service at Macdonald College had taken the administrative responsibility. Financial aid was secured from the Youth Training Service of the Quebec Government in 1946. The course, now reduced to a more compact ten-day period, was known as Laquemac, signifying the Laval, Quebec, Macdonald co-operation. Co-directors were appointed by each of the universities. This arrangement has developed still further since.

How It Operates

It is recognized at Laquemac that no one can be taught democratic leadership through traditional methods of instruction. Leaders are not taught in lecture halls, they develop in a living social experience. It is primarily for this reason that an isolated camp site has been chosen rather than a more commodious, more accessable university campus. At camp distractions are shut out, and the veneer of superficial relationships peels off in the process of discussion, play, camp duties, and the sheer work of a carefully planned and integrated programme. The mere fact that one hundred people must live together immediately creates common or community problems that provide, as it were, a social laboratory.

To administer the affairs of the camp-school, a community council of seven is elected by ballot. Two or three from the administrative staff also serve on the council but without voting power. The council elects its own chairman who acts somewhat in the capacity of mayor. A committee of instructors (instructors may run for office) is also established to deal with teaching problems. This committee is under the chairmanship of an elected councillor. When necessary, it may recommend that the council take certain action about what might be termed "academic" questions. The council, which consists mainly of students, may also recommend to the committee of instructors that certain recommendations be followed respecting "academic" matters.

Someone might ask how a university can divest itself of that much authority and not lose control of affairs for which it is legally and morally responsible. There is no simple answer to this basic question save to say that, during eight years, the participants have proven themselves to be mature enough to accept this measure of responsibility. The success or failure of a group to deal with its own problems provides the learner with ready made situations which will deepen his insight into the group process, and thus lay the basis for his understanding of the more complex issues that confront him on the job.

Many come to Laquemac in search of an answer or formula that will hold good in all places and on all occasions. If they continue to insist on being provided with such a formula, they must go home unsatisfied. For the majority who are capable of appreciating the subtleties of social leadership, the experience of handling the day to day problems of the camp-school (and the inferences drawn from this experience) contain lessons that cannot be forgotten.

It must not be thought that such a plan of operation is haphazard. On the contary, it implies meticulous planning involving months of preparation by a fairly large staff based at the Extension Department at Laval University and the Adult Education Service at Macdonald College.

Planning for a traditional lecture series is comparatively simple. But making ready for Lacquemac is a more difficult undertaking. All eventualities must be foreseen in advance. This is accomplished in three ways: building a representative library collection, providing for the consideration of broad problems that will be meaningful to all, and the preparation of projects, (which includes the judicious choice of instructors and materials).

The library collections include all the things that one would expect to find in a good library: books, pamphlets, displays, films, filmstrips, recordings, catalogues, posters, periodicals, daily papers, and documents relevant to adult education programmes from many parts of the world.

The collection is highly selective, since the materials must be taken to the site either by train or truck. It has two purposes: to provide teaching aids for instructors, and to allow participants to browse—to discover the available literature and materials in the field. The basic collection of documents comes from the libraries of the two institutions that operate the school. In addition, materials are borrowed from the National Gallery of Canada, the National Film Board, the National Film Society, the Canadian Broadcasting Corporation, the Quebec Department of Education, Teachers' College (Columbia), and the Art Gallery of Toronto.

Books and pamphlets are also on sale or may be ordered in the library.

The task of centreing the programme around problems has two aspects: the first grows out of the selection of a theme, the second must await the arrival of the participants themselves.

The theme is intended to crystallize a major concern of the adult education movement in Canada. Discussion of possible themes goes on for several months, expanding and modifying the problem right through until the arrival of the participants at the camp site. There are always last minute changes in personnel, which influence the direction and emphasis of the theme.

As these pre-programme conferences progress, it becomes evident that two or three of the leaders are the best equipped to present the theme at the opening session, in both French and English. After these preliminary statements the entire camp is divided into small discussion groups where the presentations are discussed, and findings are pooled as the groups re-convene. This material becomes the "curriculum" for many of the subsequent meetings.

One of the most interesting aspects of the organization is the role of the instructors. The conventional roles of teacher and student are abandoned in favor of a situation where everyone is a teacher and everyone is a student. Certain "experts" are invited to the school because of their special knowledge in a certain field. When this field is the topic of the day, the expert is manifestly the teacher; all others are students. But, from experience it has been learned that he will be able to contribute much more to the group informally at meal hour, on the wharf, and as a member of a discussion group, than if he has been encouraged to stand on a rostrum and divest himself of a series of papers to a well-disciplined, note-taking audience.

Rather than refer to one group as staff, and another as student, we refer to one and all as participants: a good word that has the added value of meaning the same in French as in English.

This procedure has many advantages:

—it puts the spotlight on the humblest and most modest participant; it says "you too are important, you have something to contribute."

—it puts the expert where he belongs, as someone has said, "on tap, and not on top."

—it provides an opportunity to demonstrate the good humour, tact, and firmness tempered with flexibility that must go along with an appreciation for individual needs.

The theory that lies behind these operations is closely related to a democratic theory of leadership. The authoritarian leader determines the goals for the group, and imposes them on the followers. Even if the promulgated goals are good, he thus denies the freedom of those he leads, which ultimately cripples their growth, thus defeating his own avowed aims.

On the other hand, a democratic leader participates in a continuous process of planning objectives and determining goals. In the group many lack the experience or insight to perceive long term goals, or how to achieve them. The leader must constantly interpret the plans of the group in terms of objectives. It goes without saying that at no point does the leader take advantage of the situation for the enhancement of his own prestige. It is part of his task to be willing and able to give up certain aspects of leadership as others come forward who are able to assume these responsibilities.

The role of the directors of the camp-school is to carry forward from year to year, among those who register, the long term objective of the school. They must interpret to all the task of the council, the basis of the teaching method, the traditionally frank and yet easy collaboration between people of different backgrounds, particularly those of English and French cultural origin.

Laquemac—A Bridge Between People And Groups

When Hugh MacLennan wrote his penetrating novel that deals with the gulf between the English and French cultures in Canada, he chose as his title "*Two Solitudes.*"

There are other solitudes in our country, between the educated and the uneducated, between capital and labour, between native born and foreign born, between youth and old age.

Those who have worked to build "Laquemac" are under no illusions about the existence or persistence of these divisions, but they are firmly of the belief that they need not be solitudes, over which no wayfarer can pass, and across whose wastes no voice can be heard.

They do not hold any hope for an "entente cordiale" that blithely refuses to recognize deep-seated differences; nor do they believe that by ignoring differences, by finding common ground (important as that is) that divisions will be nullified. They feel that altogether too much faith is pinned on the value of interracial and intercultural projects that become ends in themselves, and that lack a cultural base of operation.

Laquemac leaders feel that divisions in society may either (a) represent symptoms of conditions that can and must be rectified: such as those which have to do with education status, or (b) may represent a social situation which cannot be changed, such as the existence of two official languages in Canada, which could be our richest cultural asset.

Laquemac is simply one attempt in Canada to bridge the chasm that separates not two, but many solitudes.

Many observers consider the bilingual character of the school its most interesting feature. It is understandable that this aspect of Laquemac has appealed to observers, and students of intercultural relations. Nevertheless, the English and French-speaking Canadians who plan and operate the programme consider that the broader and more fundamental questions implicit in the growth of our country are much more basic. They look upon the co-operation of two cultures in facing these issues as nothing more than a neccessary condition for their happy solution.

We have already noted that all participants are regarded as teachers as well as students. If participants consisted entirely of, let us say, medical social workers, or if they were drawn uniformly from the ranks of agricultural representatives, or discussion group chairmen, one can readily see they could teach one another very little, except within the narrow confines of their own fields of interest.

It is true that they could learn a great deal from one another about the tricks of the trade, and in a lecture-discussion situation they might have a stimulating exchange of views on the content of the lecture and its relation to teaching or leading a discussion group.

A thorough-going application of the discussion method to education, places a heavy premium on the experience and the point of view of all participants. Accordingly, a group consisting of members drawn from the widest possible divergence of background, will provide a much broader educational experience.

Let us look at the background of those who have participated in the camp-school. Each year, around one hundred have attended, including instructors. In accepting registrations there is an attempt to balance the numbers of men and women, and of French and English as evenly as possible, though in practice there have always been a few more women than men, and a few more English-speaking than French-speaking participants. About ninety-five per cent are Canadian (with three out of four coming from the Province of Quebec) while the non-Canadian visitors have been drawn from the United States, France, Scotland, and Latin America.

In recent years urban representatives have been more than twice as numerous as those from rural areas. In one year the following occupational groups were represented: social work—22; university students—14; other students—2; university professors—11; administrators of adult education programmes—13; volunteer community workers—20; secretaries—2; editors and writers—3; librarians—4; civil service employees—5; architects—2; National Film Board and Canadian Broadcasting Corporation—13; teachers—8; others—11.

Let us now suppose we visit one of the Laquemac discussion groups. It has ten members. Let us see who they are. At first one would say they have nothing at all in common.

There is a Montreal recreation leader, a librarian from Brazil, an Ontario union leader, an expert in co-operation from the Quebec Department of Agriculture, an Ottawa civil service stenographer interested in leisure time activities, a sociology student from Manitoba, a farmer from the Quebec Abitibi, a Nova Scotia school teacher, a Georgia nursery school teacher, and a film producer from Ottawa. In experience and background they display a bewildering heterogeneity.

But actually what appears to be heterogeneity is not that in fact. If the people we have described were selected haphazardly the programme could not be operated successfully. However, the programme does have meaning because those who come are there for a purpose. Their interest creates the homogeneity that makes for congenial group relations. The sharp contrasts of background serve only to heighten their desire to seek answers to questions they bring with them. These are questions that have proved baffling to them in their jobs, or in projects they have been working on as volunteers in their communities. The contrasting backgrounds serve to throw into sharp relief new questions that they had not previously considered to be important.

Experience has shown that this situation not only prompts the question, but the heterogeneous composition of the group makes it probable that the person next to the questioner in a seminar, or at the dinner table, may suggest an answer to it.

The Integration of Programme

How does such a disparate collection of individuals become a cohesive and highly motivated unit. This is both difficult to understand and describe although some of the contributing factors are plain. Mention has just been made of the common purpose of all members. In addition, the camp atmosphere achieves a level of informality that would be difficult to realize elsewhere. A well integrated recreation programme, including square dancing, community singing, dramatic skits, serves a double purpose of providing experience in leading, and of providing participants an enjoyable opportunity to meet socially with those with whom they must work, think, and plan for ten days. The entire programme is thus planned to make a unified, integrated impression. A brief sketch of the programme structure may serve to indicate how this happens.

In the morning there are the *seminars*. For the past few years there have been three: social administration, group work, and community organization. The titles are descriptive enough to indicate the nature of the subject matter.

The seminars are carried on on a bilingual basis throughout. The discussion leaders draw out the problems and experiences of all present. Usually several resource leaders are available to comment on progress that the seminar is making, to present further illustrations of principles, and to constantly refer to the resources of the library for further study.

In the afternoons the *skill sessions* convene. There are many of these allowing for smaller groups, and more individual attention. The seminars tend to be general and somewhat theoretical; the skill sessions are exceedingly practical. The selection varies each year, but the following are usually offered: discussion methods, community singing; recreation; written publicity; visual publicity; film and radio utilization; dramatics.

It is in these afternoon sessions that the project centred aspect of the programme comes into its own. Each skill group is expected to contribute something animated, something concrete, to the life of the community. The evening programmes call for contributions from these groups, which are woven together into a programme such as one might hope to find in a well-run community centre.

The written publicity group has a wall newspaper. They are asked to write advance notices of coming events, and reports of those that have passed. Decoration, colour, abstract presentation of ideas comes from the visual publicity group. In the late afternoon after swimming and tea, films and records are presented by another group experimenting with their utilization in community programmes; they also make their contribution to evening programmes. In the evening too, community singing, with such a rich storehouse to draw from our two languages, has much to contribute. Recreation and drama play their important part, as do discussion methods, art, and films.

In building up this aspect of the programme, each of these skill areas are emphasized because most community workers need and can use them to advantage. They also enrich beyond description the whole texture of the Laquemac experience. Recognition is given to those who find it easier and more satisfying to do something, than to verbalize about a principle or an idea. The double value of these techniques is stressed. Not only does each one provide an opportunity for creative self-expression, which has importance for individual personalities but they may be used to express ideas, aspirations and the common ideals of a community.

It is fascinating indeed, to watch ideas that come out of seminars being worked into live bits of song, writing, art, drama, and discussion by the skill sessions, later to be presented to the entire group, in the evening programme, or in the dining room after a meal, or through the daily wall newspaper.

For the evening programmes *themes* are selected to centre around "live issues" many of which were suggested in the statements and discussion brought out in the opening hours of the programme. A high degree of professional skill goes into the building of these programme items and still more in relating them. A chance is afforded for all to learn how programmes are integrated, why certain transitions are achieved and the importance of timing.

By all these means a high degree of insight into social issues and their solution is accomplished as well as the attainment of skill and personal enrichment.

It is the record on which the hope is pinned that this School of Community Programmes will make its contribution to the life of Canada, and that the concept of a people's culture will become firmly fixed as a fundamental goal for those who work in the field of adult education.

2. RADIO AND FILMS

Canada is a land of vast distances and a comparatively small population. For such a region the aids to learning, radio and films, are a great asset. In no other country is there a more extensive use of these two media in adult education and in the stimulation of people to set about the solution of social problems. In scores of communities, from hamlet to metropolis, the motion picture film or the radio has been used as a springboard to group action.

In the field of radio two programmes have achieved a special place, *National Farm Radio Forum* and *National Citizens' Forum*. The most significant factor in the development of film services has been the work of the National Film Board.

Farm Forum—Voice of Rural Canada

RUTH I. McKENZIE

The farmers of Canada have something that the farmers of no other country have. They have their own nation-wide radio forum programme. Through National Farm Radio Forum all the farmers of Canada can sit down each Monday night at one big meeting, as it were, and get acquainted with each other, exchange ideas, and tackle their common problems together.

Although Farm Forum is national in scope, it is rooted in the farm community, in small neighbourhood meetings like the one described below.

A Farm Forum Meeting

The yard was lit up by the high beacon-light between house and barn as we drove up the lane. Lights shone from the windows of the big farmhouse and two or three cars were parked in the yard. Snow was falling and threatened to make driving difficult on the way home.

"Oh well, there's a shovel and some old sacks in the back," said John Bennett, "I guess we'll manage all right."

"If we get stuck there'll be lots of others to keep us company," laughed Mrs. Bennett.

Cheery hellos greeted us as we entered the big kitchen where several people were sitting around chatting.

Men and women (some accompanied by small children) continued to come until the kitchen was crowded. But everybody stayed there because that's where the radio was.

Finally the host of the evening said, "Well I guess it's time for the broadcast." As he turned on the radio, the chatter died away. "This is National Farm Radio Forum," said the announcer. Then we heard the familiar theme song, "Men of the Soil."

The broadcast was a dramatized one on the subject "Is Farm Income Used Efficiently?" Chuckles were heard and glances were exchanged with nodding of heads as the farmer and his wife in the radio drama argued whether they should spend precious money on plumbing for the house or a new tractor. In twenty-five minutes the dramatization was over and a new voice—that of the Provincial Farm Forum Secretary—was heard reporting the findings of the previous week's group discussions.

Then the radio was turned off, and the chatter started up again. But not for long. The Chairman of the group stood up.

"Ladies and gentlemen," he said "There are nineteen of us here to-night so I guess we'll have two groups. I'll number you one-two, one-two, and the one's can go into the living-room. The two's can stay here. Each group will appoint its own chairman and secretary as usual."

Pretty soon the two groups were sitting in a circle each in its own room, and they quickly appointed a chairman to lead the discussion, and a secretary to take notes. Everyone pulled out his copy of "Farm Forum Guide" and turned to the inside page where the discussion questions were listed. The broadcast had started people thinking and they launched right into the discussion in a lively but good-natured fashion. It was hard to get them to stop discussing one question and start on the next.

In about an hour's time the two groups came together again and the Forum Chairman called for reports on the discussion. On two of the questions there was general agreement but on the third they could not agree. They argued about it for awhile and finally agreed to disagree.

Then followed a brief business meeting after which the recreation leader got everybody playing games until "lunch" was served. The Forum Secretary, however, busied herself writing up the "Forum Findings" to send to the Provincial Farm Forum Office.

At 11.30 the meeting was over and by midnight the last friendly neighbour had driven his car down the lane and into the snowy night.

Facts and Figures

Meetings like this were held in over a thousand farmhouses across Canada on that same evening,—and on every Monday evening from the first of November to the end of March throughout the winter months. Fruit and dairy farmers of the Maritimes and British Columbia, "mixed" farmers of Central Canada, wheat farmers of the West, all find in National Farm Radio Forum a social outlet as well as a means of studying and solving together some of the problems that face farmers to-day.

Altogether there were 1,588 Farm Forum groups in rural Canada meeting regularly throughout the 1948-49 season. Over 27,000 people came together in these groups. The Forums are not equally distributed, however, among the provinces. In 1948-49, Ontario led with 853 active Forums, Saskatchewan was next with 144 and Quebec (English-speaking) with 139. Then came Nova Scotia with 132, Manitoba 109, Prince Edward Island 92, New Brunswick 58, Alberta 44, British Columbia 17.

The groups also vary in size from province to province, ranging from an average of 10 members per group in British Columbia to 20 in Ontario. The average group in all Canada has 17.

Farm Forum is a family affair. Women join with the men in 92 per cent of the groups. The few that are "for men only" are mainly in British Columbia, Prince Edward Island and Nova Scotia.

Young people attend as well as their parents but the 30-50 age group predominates in most Forums. The under-30's are in the majority in only 9 per cent of the Forums.

Who Sponsors Farm Forum?

The question naturally arises: How is such a programme financed? Who sponsors it?

National Farm Radio Forum is sponsored jointly by three nation-wide non-profit and non-political organizations: the Canadian Association for Adult Education (CAAE), the Canadian Federation of Agriculture (CFA), and the Canadian Broadcasting Corporation (CBC). The CAAE and the CFA. contribute money for the support of a National Office which is responsible for the study material and for the over-all administration of the study groups. The CBC. assumes responsibility for producing the broadcasts and pays all expenses connected therewith; and it provides the network facilities.

Provincially, many bodies as well as the Forums themselves, contribute towards the support of the provincial Farm Forum offices. Provincial departments of agriculture and of education, provincial farm organizations and university extension departments are the main provincial sponsors. The Forums raise money by collections or membership fees. The provincial offices are responsible for organizing and servicing Forums within their province.

Who Started It?

How did such a programme get started? Who conceived it?

Many people deserve credit for developing the Farm Forum idea and promoting the growth of this rural study group programme, but half a dozen names stand out in the forefront.

Farm Radio Forum began in eastern Canada (from Ontario to the Maritime Provinces) in January, 1941. Before that came a year of experimentation with listening-group programmes, and preceding this again were years of experience with study groups in various parts of Canada, especially the Antigonish groups of Nova Scotia and the UFO (United Farmers of Ontario) clubs in Ontario. Although Western Canada did not play a part in the initiation of Farm Radio Forum, the experience gained in study groups by the Wheat Pools and farm organizations of the Prairie Provinces, was drawn on later. The use of radio for adult education had been tried out in Great Britain, United States and other countries and this also played a part in shaping Farm Radio Forum.

An early experiment that had a bearing on the development of Farm Radio Forum, was tried out in Bruce and Huron Counties, Ontario, in the fall of 1937, by Harvey MacDougall, Educational Secretary of the United Farmers of Ontario, in co-operation with a local radio station. This experiment demonstrated that a discussion group programme organized around a regular radio broadcast was a technique that promised great possibilities.

Two other experimental programmes in adult education by radio, were tried out on a bigger scale in 1940, and led directly into Farm Radio Forum. They were "Inquiry into Co-operation" and "Community Clinic." Both were made possible by the joint efforts of the Canadian Broadcasting Corporation and the Canadian Association for Adult Education. They came about in this way.

In the summer of 1939, Dr. E. A. Corbett, Director of the CAAE, proposed to the General Manager of the CBC that the CAAE and the CBC should undertake a joint project to investigate the possibilities of listening-group work in Canada. Money was made available for this purpose and Neil Morrison was employed jointly by both organizations to do this work. Mr. Morrison worked under the direction of Dr. Corbett, and of Donald W. Buchanan, who was then Supervisor of Public Affairs Broadcasts for the CBC.

"Inquiry into Co-operation" was a series of broadcasts planned and presented for listening groups. The broadcasts were straight interviews or discussions. Study material was prepared for each broadcast and mailed to all groups that registered.

While the Co-operation series was still in operation the "Community Clinic" experiment was begun. This was a series of twelve broadcasts presented regionally in Quebec by the CBC in co-operation with the Macdonald College Rural Adult Education Service of McGill University, then located at Lennoxville, Quebec. Alex Sim, the Director of Rural Adult Education at Macdonald College, worked with Neil Morrison on "Community Clinic." Mr. Sim had conducted an "Adult School of the Air" the previous winter. These two young men organized groups for "Community Clinic," produced the broadcasts (mainly prepared dialogues) and sent out mimeographed study bulletins to the groups. Discussion questions were provided and the groups were invited to send in reports and comments. While response to the programme was very encouraging, Messrs. Sim and Morrison felt that audience mail did not provide sufficient contact with the groups. Consequently, when Farm Radio Forum was started, report forms were sent to all registered groups, with the request that the groups report on their discussions. Views of the groups, in turn, were reported on the air weekly.

In the fall of 1940, as a direct result of the above experiments, plans were made for the Farm Radio Forum programme on an Eastern network under the joint sponsorship of the CBC and the CAAE. Neil Morrison joined the newly formed Farm Broadcast Department of the CBC under Orville Shugg who was then Supervisor. This Department has been responsible for the Farm Forum broadcasts ever since.

Study groups or "Forums" were organized in Ontario and Quebec and, to a more limited extent, in the Maritime Provinces. Alex Sim took charge in Quebec as Provincial Farm Forum Secretary and Leonard Harman in Ontario. Mr. Harman was a young man on the staff of the United Farmers' Co-operative Company. Ever since his boyhood days, Mr. Harman had been active in promoting study groups or "Neighbour Nights" in his own community and in other parts of rural Ontario. He introduced the idea of small group discussion or "Neighbour Night" technique, borrowed from Antigonish and from the Ohio Farm Bureau. This is the method by which meetings of more than ten are formed into small groups for discussion purposes and later re-assembled for general discussion. It is used widely by Ontario Forums which tend to be large, and to a lesser extent in the other provinces.

In the early days of Farm Radio Forum, Harman, Morrison, Sim and Shugg met for frequent consultation. Together they solved the problems that arose: how to organize groups, how to finance the project locally, how to service the groups with study material, what to do with the "Forum Findings," what form the broadcasts should take. The techniques that they worked out were evolved largely through trial-and-error efforts to solve, in a practical way, the problems that arose in this new kind of adult education.

In the fall of 1941, Farm Radio Forum became nation-wide, and the Canadian Federation of Agriculture came in as a third sponsor. H. H. Hannam, President of the CFA, had been active in promoting Folk Schools and rural study groups for more than ten years, and he participated vigorously in the development of Farm Radio Forum from the very beginning.

A national office was established that fall with Alex Sim as the first National Farm Forum Secretary. Provincial Farm Forum Offices were set up in every province except in New Brunswick and Nova Scotia which were served by one office. Study groups were organized in all provinces.

It should be emphasized that Farm Radio Forum came to farm people in a time of crisis. The war had taken a serious turn. Farmers were being called upon to produce to the utmost. At the same time they were just emerging from severe depression and their sons and daughters were leaving for the armed forces and city jobs with regular pay. Farmers were depressed both spiritually and economically and they felt somewhat confused. Farm Radio Forum offered to throw some light on their problems. It gave them a chance to meet together to study their problems, and to make their voice heard. It offered a way of promoting farm unity and it revived the old neighbourliness of earlier days. Thus Farm Radio Forum met a need and the farm people responded.

It is unlikely that Farm Radio Forum could have become a national project if Canada did not have a publicly owned system of radio. Because the CBC is owned by the people of Canada and exists to serve their interests, Farm Radio Forum has national coverage on one of the most commercially valuable evening hours on the air.

Farm Forum Techniques

The techniques of Farm Radio Forum are four-fold. They consist of: broadcasts, printed study material, group discussion, and reporting of discussion findings.

The broadcasts are designed to stimulate discussion in groups. Originally all the broadcasts were dramatized, and the characters recurred as in a radio serial. Then for three years all the broadcasts were the discussion-type with two or three speakers presenting different points of view on the topic concerned. For the last two years the broadcasts have been of both kinds. Controversial topics such as "Do We Want More Immigration?" are handled by discussion, but topics such as "Let's Go Farming" lend themselves to dramatized presentation. The groups like the broadcasts to be varied in form and have asked that approximately half be dramatized and half discussion.

The Farm Forum season is arranged in a pattern of five series with four broadcasts each. Fifteen topics (the first three of each series) are drawn up in advance. The other five are timely topics on current issues that are presented on the fourth or review night of each series. "Review" night is so called because part of the broadcast that night consists of a national summary of Forum opinion on the three preceding topics. This summary is given usually by the National Secretary.

A provincial summary of Forum opinion is given each Monday night by the Provincial Secretaries on the last five-minutes of the broadcast. The national network is broken down into provincial networks to make possible the five-minute provincial summaries. These are based on the findings returned to the provincial offices by the Forums. Through the provincial newscasts the Forums derive a keen sense of participation in the Farm Forum project and of contributing to public opinion.

The study material consists mainly of a 4-page bulletin called "Farm Forum Guide." It is distributed to the groups (one for each family) a week in advance. The Guide contains a study article, discussion questions, news of Forum activities, and suggestions for films and supplementary reading. The study article is designed to provide basic information on the discussion topic in a readable style. The broadcast, on the other hand, stimulates group discussion by presenting different points of view on the subject.

Group discussion is the means by which the Forums pool their ideas and draw their conclusions on the programme topics. As a guide to discussion, and as a substitute for the trained leadership that is lacking in most rural communities, two or three discussion questions are prepared in advance and are printed in "Farm Forum Guide." Considerable time and effort goes into the framing of the discussion questions and they are tried out in advance with at least three groups—one in the Maritimes, one in Ontario and one in Western Canada.

All active groups report their findings on the questions to their provincial office where they are summarized and form the basis of the Provincial Secretary's weekly newscast. The provincial offices also forward a weekly summary to the National Office which, in turn, prepares a national summary for distribution to farm organizations and government officials and other interested people.

The topics for discussion each year are selected on the basis of Forum preferences (indicated in replies to a yearly questionnaire), timeliness and the consensus of opinion as expressed at the annual National Farm Forum conference. The final outline is drawn up by the CBC Farm Broadcast Department in consultation with the National Farm Forum Executive and the national office staff.

What has Farm Forum Accomplished?

Although the emphasis in Farm Forum may seem, from the foregoing, to be on discussion, the discussion is not considered of primary importance for its own sake. The important thing is that through study and discussion farm people are able to approach their problems more intelligently and to work together towards their solution.

Furthermore the groups are encouraged to carry out action projects in their own communities. Each year hundreds of different community projects are sponsored by the Forums. Some of the projects are small—such as the co-operative purchase of a lime-spreader by Belleisle Forum, New Brunswick—but others are on a big scale and involve many people besides those in Forums. In Ontario, for instance, co-operative medical services have been set up in 24 rural Ontario countries. In nearly every case the impetus came from the Forums but all rural groups (county

Federation of Agriculture, Women's Institutes, rural churches) joined together to form the co-operative medical unit.

Other popular projects have been: elimination of warble fly, school improvement, co-operative buying clubs and stores, recreation facilities, community centres, rural electrification, snow clearance, painting of mailboxes.

Most popular project of all, last year, was organizing new Forums. Altogether 244 new Forums were helped into existence by 160 "old" Forums.

Farm Forum's accomplishments in rural Canada might be summed up as follows. It has:

(1) Increased neighbourliness;
(2) Promoted a better understanding among farmers of the economic and social problems they face;
(3) Improved national understanding among farmers;
(4) Given the farmers a voice;
(5) Encouraged community projects;
(6) Developed farm leadership.

The Driver's Seat

Who controls Farm Forum? Have the groups any say in their own programme?

The Forums very definitely have a say in the Farm Forum programme.

Each spring a lengthy questionnaire is sent out by the national office to all the Forums, asking them for their opinions on the past season's broadcasts and study material, and for suggestions for next season. These replies form the basis of each season's programme.

In Ontario and Quebec the Forums are represented directly on the Provincial Farm Forum Committees that are responsible for Farm Forum Activities within the province. The other provinces also have Provincial Committees but they represent the provincial sponsors and do not have direct Forum representation.

National Farm Forum policy is directed by a National Board representing the three sponsoring bodies—CAAE, CFA and CBC. However, as soon as all the provinces have Forum Committees with the majority of their members elected by the Forums, they will be entitled to representation on the National Board. So far only Ontario and Quebec Committees qualify and they have one representative each on the National Board. The Board will eventually be composed of seven members—three representing the sponsors, and four representing the Forums.

A national conference is held each year to discuss matters of national policy. In some provinces provincial conferences are also held.

Tory Award Goes to Farm Forum

Formal recognition of Farm Forum's outstanding contribution to adult education in Canada was paid in June 1948 when the first Henry Marshall Tory Award was given to National Farm Radio Forum. The Tory Award is to be presented each year to an outstanding adult education programme.

Citizens' Forum

ISABEL WILSON

Citizens' Forum emerged as a result of a sober stocktaking in the adult education movement in Canada. As the war crisis deepened in the latter part of 1942, many people began to feel that the movement was shirking some of its responsibility. It was failing to give the sort of positive leadership that the times demanded. Our whole way of life was being seriously challenged. It was the duty of those working in adult education to abandon "academic aloofness and neutrality" and to make their position clear on fundamental issues. With this conviction, and with a sense of urgency, a group of people met together at Macdonald College during the Christmas holidays of 1942. Their purpose was to attempt a statement of the philosophy of the adult education movement in this country. The group prepared a Manifesto. And this formal declaration of aims was later endorsed by the membership of the Canadian Association for Adult Education, at a Conference held in London in the following spring. The Manifesto called for a greater understanding of the problems that confront democracy and an increased effort to solve them. What was needed was a sustained programme of public information and discussion—"a whole-hearted campaign of public education."

A New Discussion Programme to Meet a New Purpose

During that spring of 1943, the CBC had carried a Sunday afternoon discussion programme called, "Of Things to Come." Problems of post-war reconstruction were dealt with in a lively manner by three or four people with conflicting viewpoints. The programme aroused a good deal of attention, and seemed to be an excellent means of bringing public issues into sharp focus. The CAAE felt that a programme such as this might very well serve the purposes it had in mind. A group discussion project on current affairs might be built up around such a radio panel. The CBC was asked to continue the broadcast series at an hour suitable for the use of discussion groups across the country. The CBC welcomed the collaboration of the CAAE, and Citizens' Forum was launched on the national network in the autumn of 1943.

Thus, the origins of Citizens' Forum were quite different from those of its companion project, National Farm Radio Forum, which commenced only after considerable experimentation with the techniques of rural adult education. Many people had a hand in building it; and it had deep roots in the life of the community. Citizens' Forum, on the other hand, developed much more "all in a piece." The techniques of the older project were adopted to serve new ends. The major purpose of the new programme was to bring about a heightened concern in the political, social and economic questions of the day. Apathy and unawareness were seen to be the great dangers in a democracy. In Citizens' Forum people would not only gain *information,* but would be helped *to make up their own minds* on the issues which affect their daily lives. Citizenship would become active instead of passive. With this purpose in mind, perhaps it would be fair to say that, at least at first, more emphasis was placed on the *content* of discussion than on the discussion process.

The pattern worked out in Farm Forum was taken over. The radio broadcast, the printed study material, group discussion, and group reports to the provincial office, form the framework of the programme. Co-operation with the CBC was undertaken on the same basis as in the other forum. The CBC is responsible for securing speakers for the panels, and for producing the broadcasts, including payment of speakers' fees and necessary travelling expenses. It contributes the time of members of its Talks Department as well as of its engineering staff. The CAAE prepares study pamphlets for the use of group members, and assumes responsibility for organizing groups and giving them service. It also arranges sponsorship for the public meetings in which most broadcasts now originate. A national secretary for Citizens' Forum is a staff member of the CAAE.

Such a precise definition of duties may give a false impression of this joint project. The fact is that co-operation between the CBC and the CAAE extends to all aspects of the programme. Almost daily consultation between the two sponsoring groups is the rule during the active programme season. Although the final choice of broadcast participants necessarily lies with the CBC, the views of the CAAE and the provincial Citizens' Forum offices are fully considered. And the treatment of topics, both in the broadcast and in the printed study material, forms the subject of much joint discussion.

What Does Citizens' Forum Discuss?

Through the years there has been a good deal of debate concerning the sort of topics Citizens' Forum should discuss. Some people have felt that subjects of national and international concern are too remote from everyday living to sustain group interest. The argument is that people have a sense of frustration in the face of these problems because they see no practical action they can take after their discussion. They feel powerless to affect the big issues. But others argue that the majority of adult education projects are concerned with community living, and that Citizens' Forum has its own job to do in the broader field of citizenship.

In the last few seasons a pattern has been evolved which seems fairly satisfactory. The programme is divided into five main sections of four broadcasts each. The first of these sections deals with family and community problems. Thus the groups first tackle topics which are close to them, and which lend themselves to practical action. They begin their season on familiar ground. Then in later sections of the programme they go on to discuss subjects in the wider fields of national and international affairs. There is, of course, no rigid line between these sections. Very often topics in the national, or even in the international field have community implications.

The fourth broadcast in each section is unscheduled. It is called IN THE NEWS, and is left open for subjects of pressing current interest. This is done in an attempt to overcome the difficulty that the programme for the fall and winter seasons must be planned in the early spring. Clearly it is impossible to foresee all the issues which will emerge. IN THE NEWS evenings leave room to discuss hot, controversial issues as they arise.

Twice a year, usually just before Christmas and at the end of the season, there is a broadcast called WHAT PEOPLE SAY. This broadcast reports forum opinion across the country. By this means, groups in one region of Canada are given a chance to hear the views of people who may be widely separated from them geographically and in economic interest.

The topics themselves are arrived at only after a great deal of consultation. At the end of each season, along with the annual questionnaire, forms are sent out to all the groups, to interested individuals and to many organizations, asking them to list subjects which they think should be dealt with during the next year. On the basis of the hundreds of suggestions submitted, a list is drawn up of approximately 25 subjects. This list is mimeographed and sent to leaders of forum groups, provincial secretaries, CBC regional producers, newspaper editors, and to others who have shown a sustained interest in the programme. The recipients are asked to vote for 15 topics. When these votes are in, those working with the programme in the CBC and the CAAE confer on title wording and on the arrangement of the programme. Thus the final list of topics reflects the interests of the Citizens' Forum constituency as closely as possible.

How are Boadcasts Organized?

In its first few seasons, Citizens' Forum was a 30 minute studio broadcast. But at the beginning of the 1947-48 series a fairly radical change was made. The programme was extended to a 45 minute period, and the broadcasts were planned to originate, for the most part, in public meetings. Thirty minutes, more or less, of broadcast time is now given to the panel discussion, and about ten minutes to questions and comments from the audience. For the last five minutes on the air the national network is broken, and the provincial secretaries across the country report forum findings and local forum news.

Audience participation has, on the whole, been well received. The questions from the floor serve to bring the subject under discussion closer home to listeners. And the presence of a live audience tends to stimulate the speakers. The question period, however, presents certain difficulties. The effectiveness of this part of the programme depends entirely on the *quality* of the questions. Sometimes there is a tendency for questioners to re-thresh old straw. Sometimes too many questions are directed to one member of the panel. Techniques for improving audience participation are constantly under study, and it is hoped that more consistently satisfactory results can be achieved.

Broadcasts have a chairman, and two, three or four participants. The effort is to have all viewpoints on each topic expressed with equal force and clarity. The notion that there are just two sharply opposed sides to every question is discouraged. Although such an assumption might lead to a "hotter" discussion, it could distort the whole purpose of the programme. A considerable amount of actual "information," of course, is conveyed in the broadcast. But its chief purpose, as far as group discussion goes, is to stimulate interest in the subject, to show why the subject is important, and to outline clearly the various attitudes and approaches to it.

Participants are chosen with regard to their qualifications to speak on a given subject, as well as on their abilities as speakers. The aim is to get men and women who are experts in their fields, and who can, at the same time, express themselves in popular terms. Of course, the well-informed layman is by no means overlooked. During the war, because of censorship restrictions, all broadcasts were scripted. In recent years, however, only the brief opening statements of the speakers are prepared by them beforehand. The cross-fire discussion is entirely ad lib. Rehearsal for the programme consists in deciding what aspects of the question it is profitable to cover, and in planning the general development of the discussion. The absence of a script makes heavy demands on the participants, but it is agreed that it results in a livelier and more natural performance.

Broadcasts originate in towns and cities across Canada, and occasionally are brought from London and New York. The programme moves about the country in order that the viewpoint of the different regions may be heard. The policy is to bring the broadcast from a part of the country where interest in the topic of the evening is high. This assures the presence of informed speakers in that area, and helps to produce a more spirited public meeting around the broadcast.

What Background for Discussion?

To provide group members with a background of information, the CAAE issues a study pamphlet for each of the broadcast topics. These study guides are distributed to forum members in advance of the broadcast date. The effort is to make the 8 page weekly pamphlet as readable as possible, and to avoid technical words and professional jargon. Besides setting forth information, the guide attempts to outline the major points of view on each issue. It is realized, of course, that this study material can only scratch the surface of many of the topics. Because it offers a brief coverage of important subjects from the Canadian angle, the pamphlet has a fairly wide sale for use outside Citizens' Forum.

As well as the main article on the subject, the study pamphlet provides a list of added reading material, and suggests suitable films, if they are available. At this point the project encounters a difficulty. Library facilities are inadequate or non-existent in many smaller centres in Canada. This means that group members are often unable to see the suggested reading references (or indeed any material on the topic) locally. And sending away for the material presents a problem because of the time element. To overcome this difficulty, reading lists for the whole programme, or for half of it, have been sent out in advance of the series. Some groups make use of this service, but many people find ordering pamphlets by mail a distinct bother. The net result is that some groups are hampered in their discussion through lack of sufficient information. This is more likely to be the case, of course, where the topic has economic or other complexities. Sometimes it is possible to distribute materials prepared by other organizations, and this additional information is a great help. On its last page, the pamphlet lists three questions for group discussion and group reporting. The intention is not to limit the group to these three aspects of the topic, but to help the members to focus discussion and to make it lead somewhere. The formulation of questions has always been a major concern. The two sponsoring groups work on this problem each week, and there is a good deal of consultation with outside people. But everyone involved in the programme feels that there is still much to be learned in this area. The fact that Citizens' Forum members have not a common occupation, or a common set of interests (as is the case in Farm Forum) makes it difficult to frame the question which hits the highest point of concern. Whether a question provokes good discussion or not may depend on the chance composition of the individual group. But comment from group members indicates that some substantial progress is being made in drawing up questions that are both clear and provocative.

How is Citizens' Forum Organized?

Citizens' Forum functions in all provinces except Prince Edward Island, and has organizational sponsorship everywhere but in Quebec. In British Columbia, Alberta, Saskatchewan and Manitoba the sponsor is the Extension Department of the provincial university. The project is supported in Ontario by the Community Programmes Division of the Department of Education, in New Bruswick by the Department of Education and in Nova Scotia by the Adult Education Division of the Department of Education. The season of 1949-50 marked the first participation of Newfoundland, where the Department of Education sponsors the programme.

Sponsorship of Citizens' Forum involves providing office facilities, and the time of a staff member to organize groups, summarize group reports, and prepare a weekly script of forum findings for the air. The sponsoring body buys the study pamphlets from the national office for re-sale to the groups. It bears the costs of mailing the study material and of providing any other group services.

In every province the person looking after the Citizens' Forum programme has other responsibilities in his or her department. There are, as yet, no *full-time* provincial secretaries. A more serious difficulty is that secretaries are for the most part tied to office work and have little opportunity to get out into the field. The promotion of group organization must be done chiefly by mail—through the wide distribution of the CBC publicity folder, through contacts with local organizations of all kinds. It is realized that this sort of promotion is not a substitute for the personal approach. The great need in Citizens' Forum is for a number of field workers in the critical months of the year.

The majority of Citizens' Forum groups consist of friends or neighbours who meet together at each other's houses, listen to the broadcast and go on to discuss the topic of the evening. These groups are conducted with a varying degree of formality. Some have permanent discussion leaders, and secretaries to record findings and mail them to the provincial offices. Others pass both of these responsibilities around among the membership. Still others, usually those among close friends, pretty much dispense with formal leadership. Almost all these small groups serve coffee and sandwiches, or something of the sort, at the close of the evening. On the whole, it is thought that these groups which include a variety of occupations and interests are the most effective. There are, of course, many other groups organized in the church, in the school classroom, in societies and associations of all kinds. Such groups often listen to the broadcast at home, make notes on important points, and hold their meetings at some other time in the week. This, naturally, is always the case with High School forums.

Societies, associations and church groups usually have their own full programmes and their own well-defined purposes. This means that when a forum comes into being in a Home and School Association, in a YWCA or in a branch of the United Nations Association, it is a small group within a larger organization. The organization as a whole does not adopt the forum programme. Citizens' Forum is probably too varied in its content to become the *primary* programme interest of any existing society. It cannot expect to get the sort of backing from any large organized group which the Federation of Agriculture gives to Farm Forum. More and more, however, associations of all kinds are making use of the *section* of the programme which specifically meets their needs. And this tendency is given all possible encouragement. In this way, Citizens' Forum makes a contribution to the work of many organized groups. The sponsorship of a broadcast by a local organization is another way in which the project makes valuable contacts with the life of the community. The local Home and School Association, United Nations Branch, Board of Trade and labour group comes into direct touch with Citizens' Forum and has, at the same time, a chance to make its own work more widely known.

The object, of course, is to increase the number of registered forums which will carry on throughout the season and make regular reports to their provincial offices. The more reports which are received, the more weight the national summaries of forum opinion will carry when they go forward from the national office to government officials and others in positions of authority. But it is seen that there are other values in the project. Many people meet casually and never register their group with the provincial secretary. Others listen to the broadcast and chat about it afterwards with family or friends. From the contacts of the CBC and the CAAE, it is clear that there is a very large listening audience, a good part of which makes at least informal use of the programme. This does not add immediately to group statistics. But it points the way to expansion, and, in the meantime, very much widens the influence of Citizens' Forum.

In the peak year of 1944-45, there were about 800 *registered* groups across the country. Since that time, the figure has hovered around the 400 mark. The decline since the war is thought to be partly due to the fact that people had had enough of serious matters, and were not eager to face more problems. Perhaps a more important reason for the trend, however, is the fact that the evening for Citizens' Forum has been frequently changed. Some of the periods assigned to the programme have been most unsuitable for a discussion project. But a regular evening has at last been secured and it is hoped that this will be permanent. Already there has been a small but significant increase in the number of groups.

There are those who feel that Citizens' Forum is too apt to make discussion an end in itself. People meet, thoroughly enjoy probing a problem with congenial acquaintances, and there the matter ends. There is a danger that discussion will become a narcotic—a substitute for action. And those concerned with the programme give serious consideration to this viewpoint.

But it should be kept in mind that Citizens' Forum is not planned for any one economic group in the community and does not concern itself with a way of making a living. The programme covers a wide range of interests, and is directed, as its title indicates, to all sorts of people. There are, therefore, fewer points of *common* practical concern among its membership than exist in such a programme as Farm Forum or the programme at Antigonish. And there are, consequently, fewer action projects. Citizens'

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Forum groups have sparked many enterprises, such as a community church, a city public library, a community planning association, teen-age centres, playgrounds, and neighbourhood plans for the co-operative care of children, to mention only a few. But a good many of the topics discussed do not lend themselves to *direct* action by the individual or by the group.

When forums discuss such subjects as the Canadian trade crisis, the "boom or bust" cycle, the future of the United Nations, or our immigration programme, then there may be little they can do immediately to implement the conclusions they reach. But it is precisely on such matters that the government must develop a policy. And governments do what they think the people want or will support. On these questions the formation of a sound and vocal public opinion *is* an end in itself. Discussion which leads to clearer thinking and a more informed viewpoint *is* an action project. If we doubt this, we are questioning the whole foundation of democracy.

The Documentary Film in Adult Education

LEONARD CHATWIN

Ever since man first scratched out a lesson on a stone tablet under the scholarly eye of some sage, he has robustly resisted formal teaching. The oldtime concept of adult education by book study and lectures alone, sometimes supplemented by lantern slides, is no longer acceptable in a modern democracy. It is too far removed from the reality of living in our complex society. It does not stimulate us as citizens to take an active part in the affairs of our community, in the creative process of community planning, of sharing ideas and experiences for constructive development and recreation.

The newer approach is typified by the study group in which individuals participate and contribute. The written and spoken word has been supplemented by such dramatic means of communication as the radio and the film. The film, with its appeal to both the auditory and visual senses and its ability to eliminate time and space and bring the world to the local community, has become a spearhead for adult education in Canada.

Today, across the length and breadth of Canada, literally thousands of organizations are using documentary films in community work. These films portray real life situations and all aspects of living. Because they are factual and deal with real issues they stimulate discussion and thought. Many times this discussion results in community action. For example, a Home and School Association on the Prairies screened a film dealing with the teaching profession. The parents, through their new understanding of the problems of the teacher, were able to change the attitude of other taxpayers resulting in more satisfactory working conditions for the teacher and better educational opportunity for their children. Out in British Columbia, the citizens of one small town have co-operatively built a recreation center. The stimulus for this action was the story of a similar project told in a documentary film. So vital has the documentary film become as a tool in adult education in Canada that, in over 250 urban centres, all types of organizations have come together to form Community Film Councils. In rural areas where organizations are less numerous, hundreds of citizens' film committees have been formed. They sponsor community film nights and obtain special subjects related to local needs.

This universal recognition of the value of the documentary film has come about in very recent times. In 1939 only about 15 educational film libraries existed in Canada. Now there are more than 200. While, prior to 1939, the value of the documentary was realized as an aid in adult education, there was no satisfactory method of getting films to Canadians, except in a few centers. Starting as early as 1915 the Canadian government began to produce and use a few films for travel and trade purposes. Starting about the same time the University of Alberta Extension Department was one of the very earliest institutions to use films in adult education. Another distribution agency which came into the field about twenty years later was the National Film Society. In 1935 a group of public spirited citizens set up the Society as a non-profit association for the purpose of "promoting the study, appreciation and use of the motion picture as an educational and cultural factor in the life of the Dominion."

Development of the National Film Board

In 1938 John Grierson, the individual most responsible for the documentary movement in Great Britain, was invited to Canada to advise how Government film activities could be developed and co-ordinated. The result of his efforts was the formation of the National Film Board by Act of Parliament in 1939. Wartime conditions accelerated development. During the war more than ever before it was necessary to inform the Canadian people on why certain policies were adopted, on how production could be bettered, on proper diet and scores of other subjects. For this purpose films soon acquired a new significance.

No extensive distribution system existed. To meet the situation, the National Film Board sought the co-operation and assistance of organizations and adult educational agencies in the provinces. In January 1942 the first of the circuits, which were eventually to reach most rural areas in Canada, was established. In some provinces organization was assisted by the Extension Departments of the Universities, Provincial Departments of Education, as well as Federations of Agriculture, Co-operatives and other agencies that operated supplementary circuits. From the very beginning, with the assistance of those experienced in adult education, the National Film Board's travelling projectionists were able to present their film programmes in a way which stimulated interest and discussion. Farmers at a screening held in a community hall or schoolhouse often became vitally interested in scientific methods to improve production and raise standards. They also told what they thought of the picture, what they wanted to know, and made suggestions for future productions. Many Canadians soon had a part in the making of their films.

Even before the circuits were established, the Board had sought distribution of its films through existing film libraries, but circulation was limited to borrowers who had sound projectors. Then Junior Chambers of Commerce, Kiwanis Clubs and YMCA's in cities and towns, realizing the need for an informed public in the war effort, organized Volunteer Projection Services. NFB loaned equipment. Some public libraries, Junior Boards of Trade and YMCA's soon sponsored regular public film forums. Many of these forums were by way of demonstration to stimulate other organizations to use films as a basis for discussion and action on the issues of the day.

Then in 1943 NFB established its Industrial and Trade Union circuits in urban centres across the country. Factory workers eating their lunches at noon watching a film on wage control had an opportunity to appreciate all the factors behind it. Trade Union members viewing a film on wartime economics or safety practices at one of their regular meetings took time to discuss the issues and their local application. Management recognized the value of the visual medium and allowed company time for the monthly showings. Wartime films vividly portrayed the action of the Armed Forces abroad which became a challenge to the workers at home to increase production.

By the end of the war NFB had produced more than 1,000 documentary films. Through theatres, circuits and libraries Canadians everywhere had seen these films and discussed the issues on which they provided information. The development during the ensuing post-war period has clearly demonstrated that the documentary film is here to stay. Since 1945 distribution statistics of the National Film Board have shown a steady increase to the point where one million Canadians each month see 16mm films distributed by the Board outside of theatres. The most interesting aspect of this development is the fact that community groups everywhere, now realizing the potent force of the film from their wartime experience, are taking active steps to ensure that they have adequate sources and local facilities for showing films.

Films in Rural Areas

In recent years many of the rural circuits established by the NFB are being taken over by the communities themselves. Innumerable local film committees have been formed and are taking part in self-operating circuits. In some cases sponsorship is by a Home and School Association, a Women's Institute or a Community Club. Volunteer community workers are learning to run projection machines. Many small communities are purchasing their own equipment. Eight times each year NFB issues about 50 one-hour film programmes, fourteen of them in French, consisting of 4 or 5 titles selected by a committee which studies the needs in the field from extensive reports of showings. There is usually one film on a topic related to agriculture, perhaps one on health, one on national or international affairs, and a lighter film on some aspect of the Canadian scene. Today many industrial firms are sponsoring the production of excellent documentaries free of advertising. In some cases when these films are of general public interest, they are included on the rural circuit programme. Likewise films from other countries are sometimes selected when they have an application generally throughout Canada.

Committees on the circuits know the programme content well in advance of the showing, having been provided with posters, programme guides, discussion guides on the most topical films and, in some instances, pamphlet material. While most of this material is prepared for general use across Canada, university extension departments and provincial departments of government are encouraged to supplement it with materials prepared with a more local application. For instance, the Extension Department of the University of Alberta prepares a guide to supplementary materials for each programme to stimulate further reading and study. All of this preparation is to assist the local committee in making the most purposeful use of the films. All agencies and field workers in adult education or public information are kept informed of the programmes. In many instances, particularly when a film is closely related to a topic of concern to a field worker, such as a health nurse, an agricultural representative or a welfare officer, he or she attends the showings and participates in the presentation and discussion.

But film use in rural areas goes far beyond the rural circuits of the National Film Board. The most satisfactory method is to use a single film in a well planned programme on a topic of immediate concern. Where projection equipment is available, local committees or organizations arrange to obtain films from a wide number of sources such as a district film council, a provincial government library, a university extension library or the National Film Society in Ottawa.

A film on soil erosion or conservation is used by a Farmers' Institute, one on handicrafts by a Women's Institute, one on child welfare by a Home and School Association. Singly or in groups, Farm Radio Forums use films on almost every current topic. Provincial government field staffs are, in many instances, being provided with projection equipment and films to assist in their work of public education in the fields of health, agriculture and conservation. Field workers of provincial and county organizations such as Wheat Pools, Farmers' Unions, Federations of Agriculture and Co-operatives likewise use films extensively. University extension workers use films in study groups, short courses, forums, leadership courses and institutes. With this extensive film utilization in rural areas alone, it is not surprising to note that Canada's distribution and use of films has been a unique achievement not matched elsewhere in the world.

Films in Urban Areas—Growth of Film Councils

In urban centres the wartime volunteer projection services of the Junior Chambers of Commerce and Junior Boards of Trade and the industrial and trade union circuits of the National Film Board had served to stimulate a greater interest in films. It was logical that film users in all organizations in the community, should plan together to ensure an adequate film supply, equipment service, and to improve skills in programme planning and selection. NFB field men were in a strategic position to help in this organization. The result is that there are some 250 community film councils in Canada. These councils have brought together service clubs, lodges, churches of all denominations, trade unions, industrial firms, women's organizations and many others. For instance, more than 50 organizations have membership in the

Greater Victoria Film Council, more than 100 in the Ottawa Film Council. It is significant that the film should be the catalyst bringing such a variety of groups and organizations to work together for a common aim—adult education.

The film councils are volunteer, citizens' organizations. They were concerned first with an adequate supply of films. With the assistance of the National Film Board, public libraries and other agencies, over 200 film depots or libraries have been established in cities and towns from Aklavik on the Arctic Ocean to Victoria on the west coast and St. John's on the east. They turned next to the procurement of projection equipment and the training of volunteer projectionists. For example, the Hamilton Film Council, during its first year of operation, trained some 200 volunteer projectionists. They went further. They not only trained them as projectionists but, with the assistance of McMaster University, the Community Programmes Division of the Ontario Department of Education, the Canadian Association for Adult Education and the National Film Board, they held film workshops where members of the community learned the value and use of films, how to appraise films and how to lead a discussion.

More and more the councils are giving attention to techniques, skills and knowledge by which the available films can be put to best use. Short training institutes are being arranged in every province. Usually the extension department of some university, the NFB, and the Canadian Association for Adult Education have assisted the film councils with the arrangements.

In addition to these special courses, the regular monthly meetings of film councils are being devoted more and more to demonstrations, discussion of techniques of presentation, and the relation of film to other educational media. The result is that more and more films are being used in a planned way to support a programme. Interest is so great that film councils are getting together to form district or provincial federations or associations. As a result of annual conferences held at Queen's University, the Federation of Film Councils of Eastern Ontario, was formed in October 1947. Since then provincial associations have been formed in Ontario, Manitoba, Saskatchewan and British Columbia and a national organization has been planned. By these means the councils are pooling their experiences. They are also better able to work out systems of block exchange. Films deposited by the National Film Board, obtained through membership in the National Film Society or purchased by the councils, are all rotated from one centre to another, thus creating a regular supply of new material at low cost.

A New Profession

One result of the rapid growth of film use in Canada has been the development of a new profession. The field or district representative of the National Film Board is a servant of the community. His contact with the community embraces all educational influences—the public library, school board, YMCA, church boards, trade union councils, recreation committees or clubs, provincial government representatives, municipal officers and in fact all community organizations. He is in effect a field worker in adult education. Extension departments and departments of education in some provinces act as agents for the NFB in directing the work of the field men and in taking an active part in the staff training conferences of the National Film Board, providing leadership and resource people. These staff conferences, sometimes a week in length, are usually held in each province at least twice a year. Sessions are arranged with various departments of the provincial governments and other provincial agencies for the mutual exchange of programme information. Thus field men are well equipped for their job, whether it be serving remote unorganized areas where projection service is required, or advising film libraries, councils, organizations and provincial field workers on methods of utilization.

What Films are Doing

What is happening as a result of all of these film showings? NFB men in the field collect report cards to cover showings both on circuits and on films borrowed from libraries. A vast amount of material is sorted and studied each month by the Research and Reports Division in Ottawa, and from these audience reactions many special reports are prepared for the sponsors of films and for the production staff. These reports indicate that most important of all, documentary films, through the facts they present, are giving Canadians a better understanding of their problems and a better knowledge of how to solve them. A few examples bring this out. Health standards are being raised by the showing of films such as OUT BEYOND TOWN on practical methods of sanitation, or films on the protection of food, milk and water supplies. Professional and voluntary health and social workers find in films the key to co-operation to an extent never before envisaged. A new understanding of child psychology and training has arisen from the showing of films such as MEETING THE EMOTIONAL NEEDS OF CHILDHOOD, and THE FEELING OF REJECTION. Sports and physical fitness programmes have found in films the ideal medium for demonstrating techniques and imparting the "know-how" on a group basis.

Agricultural methods are being improved through the showing of films on farm mechanics, pest control and care of livestock. Soil conservation becomes important even to a city dweller after seeing SOIL FOR TOMORROW. Reports indicate that, as a result of showings of EARLY START, 23 Junior Farm and Calf Clubs were formed. A series of four films on accident prevention has been credited with reducing the industrial accident rate wherever they are shown. Cultural films are stimulating a greater appreciation of the arts and crafts. The film LISTEN TO THE PRAIRIES, dealing with the Winnipeg Music Festival, inspired a community in New Brunswick to arrange a similar project. Films on current affairs are developing an informed public opinion on the important issues of the day. Films about Canada, its people, its cities and its countryside are creating a better understanding of our country and strengthening our appreciation of Canada as a nation. Films from other countries strengthen our international understanding.

Opportunities in the Future

Canadians have recognized the value of the documentary film as an instrument of information and education. No longer need their vision be limited to what lies immediately around them; the field of perception is expanding to include a wider community extending beyond regional or even national boundaries. The film has become an important social force in the community. It is a means of bringing people together for a common purpose, its realism is sparking group discussion which in turn is developing local leadership and responsibility. This is adult education. In spite of the rapid development of film use, a great deal of work lies ahead. As more and more films are produced, greater selectivity will be possible and so more effective application. Television will provide a new stimulus to production. Canada is fortunate in having developed such a vast network of film circuits and libraries, for these in themselves are a form of delayed television. When television is established in Canada it will not only be available in the large metropolitan areas but much of the material can be recorded on film for release through rural circuits and through film libraries.

3. RURAL PROGRAMMES

Some of the most imaginative programmes have developed in rural parts of Canada. Perhaps the best known of all Canadian adult education is the so-called "Antigonish Movement" emanating from the Extension Department of St. Francis Xavier University. This movement has now begun to serve urban areas but its early work was concentrated with farmers, fishermen and miners. The Community Life Training Institute has developed somewhat similar services in the more restricted area of an Ontario county. While many of these services are now curtailed, the programme has much to teach those concerned with adult education.

Outranking most other organizations in the length of its history and the spread of its services to country women in all parts of Canada, is the Federation of Women's Institutes. This organization has reversed the usual direction of influence for, once established in Canada, it spread to Britain and to other Commonwealth nations.

The Antigonish Movement

The Antigonish Movement has drawn the attention of persons all over the world who are concerned about ways of building better communities. Sociologists, social workers, adult leaders, co-operative organizers have come to Nova Scotia from every continent to study the methods used and meet the leaders of the movement.

Such a work has many roots and is the product of many hands. But much of its inspiration and early direction came as the result of the labours of Father J. J. Tompkins, begun a quarter century ago on the northern tip of the peninsula. Canso and the village of Little Dover was the first "laboratory" for trying out the ideas and techniques which are basic to this movement.

Little Dover

B. Y. LANDIS

Father Tompkins went to the parish of Canso on January 1, 1923. Canso is a fishing village with a population of 1,800. Little Dover, which is included in the parish, is five miles away and has about 400 people. As Father Tompkins mingled with the people of his parish, he found many "on the shores" asking intelligent questions. Frequently, he says, the questions were more intelligent than those he had heard discussed by learned professors in the universities of Canada, of the United States, and of Europe. Among unlettered and often hungry fishermen, he discerned an attitude of mind that gave him hope. Many were discouraged, yet they were groping for light and leading. Though they were uneducated, they showed interest in the important affairs of the world; though they possessed scarcely enough substance to hold body and soul together, they evinced a desire to learn, to search for a better way. Musing upon these things, Father Tompkins began to develop a programme, based on a single idea—Faith in the People.

This, Father Tompkins insisted, is the prerequisite to helpful service from any priest, teacher, or economic organizer. "You must have faith that uneducated men can learn and can educate themselves. You must have faith that the people will develop their own leaders. You must have faith enough to trust the average man for the general direction of his own activities—if you will expose him to the ways and means of self-help."

The second point followed naturally from the first. It was *mutual aid.* Father Tompkins told the Nova Scotian fishermen what Sir Horace Plunkett used to tell the Irish farmers: "What people can do for themselves is more important that what governments can do for them." The fishermen of Canso parish were "in a hole." Many lived in poor, rough houses. Some had part-time work in fish plants. Others did fishing on their own. When catches were poor or prices low, families often lived on as little as two or three hundred dollars a year. Yet the priest dared to say: "You can pull yourselves out."

What were the ways and means of putting mutual aid to work? "Ideas have hands and feet," insists Dr. Tompkins. "I'll read books with them. I'll bring in a lot of teachers and thinkers to talk. I'll get the people themselves talking about their situation and about ways and means of doing better."

All these aims were eventually realized. Presidents of colleges and universities came to Canso and Dover; priests and Protestant ministers, businessmen and bankers came. One tangible result of this stir was a larger interest in public education. Canso got a new wing to its high school in 1925. In the midst of the depression Dover got a school with two departments instead of one.

The educational work began with public meetings, and then all sorts and varieties of *little group discussions* followed. "Why did you follow your mass meetings with the little groups?" some of us have asked Father Tompkins. "I don't know why," is his answer. "It was just obvious."

Educators may be shocked to learn the exact nature of these study circles. Father Tompkins insists that he has never paid much attention to organizing groups in any formal way. There was one that met for a time on the pier, or near the water's edge. The priest sat with the men "by the sea" and talked things over. Most likely, the subject was the Industrial Revolution and its effect on an isolated community of primary producers, such as the one in which these men were living.

A favorite meeting place in Dover was the general store. Here was a real cracker-barrel group, but it went the traditional cracker-barrel groups at least one better. For at the Dover meetings, there was something more than mere desultory talk. Always Father Tompkins read aloud to them interesting items from newspapers and magazines or chapters from books of history and economics. This was followed up by home visiting.

"I never went into a kitchen without a leaflet, a clipping, or something to leave to be talked over," the priest says. Soon a few small public-speaking groups developed, not really groups, according to Father Tompkins, just little meetings in which people learned how to say what they want to say.

Ideas did indeed prove to have feet; before long they were rapidly moving. People were reading, studying, thinking. Something was bound to happen. Father Tompkins himself did not know just what. No happening was planned. However, he had faith that action would come "out of the ground if not out of the people." It came, but the first event was hardly what anybody expected.

It was in 1927, a few days before the celebration of the sixtieth anniversary of the establishment of Canadian confederation. Father Tompkins had then been in Canso about three years and a half. One evening eight or ten men called on him. Quiet, steady fellows, he remembers they were. "Why should we celebrate?" was the question they put to him. Then followed the story of their grievances, of continuing widespread poverty among the fishermen. The first reply of the priest was: "Perhaps your troubles are your own fault." Like so many of his remarks, this one stimulated further discussion. When the men were ready to leave, his final advice to them was: "Stop growling about confederation. Practice self-help." The advice was not followed altogether literally; perhaps the giver of it never intended that it should be.

At any event, on the national holiday there was a great meeting of the fishermen of Canso. In democratic fashion they discussed their situation and what should be done about it. They chose that day as an opportune time for drawing up resolutions to be forwarded to their federal representative in Ottawa. The burden of their message was: "What are you going to do about the poverty among the fishermen?" These resolutions, because of their timeliness, were given great publicity. Thus, an important national anniversary marks the beginning of national concern over conditions among the fishermen of the Maritime Provinces. The voice from Canso was loud enough to be heard and to call forth an answer. In true British fashion this answer took the form of a Royal Commission. When the Royal Commission made its report, it recommended, along with other things, organization, co-operation, adult education among the fishermen. Thus a governmental inquiry landed the fishermen back on the doorstep of the priest who had taught them self-help.

Soon many pots were boiling. The government engaged Father M. M. Coady to go out among the fishermen for a brief period and urge them to organize. Naturally, Fishermen's Federation No. 1 was formed at Canso. Many other fishermen's organizations followed. These federations or producers' associations began to engage in a variety of activities. About forty-five of them started co-operative factories to pack their fish. Others learned to market their catches co-operatively. Little Dover started the first co-operative lobster factory. It was erected by mutual aid. Many fishermen went into the woods, cut down trees, sawed planks, and built their own factory. They could not get bank credit, but the priest who was "pastor of the lobster factory" lent the members two hundred dollars at interest. Within six months these loans had been repaid, and the fishermen of Dover owned a lobster factory. If this could be done in "poor, little Dover," it could be done anywhere, it was said. Soon it was to be done all along the coast.

* * * *

Dr. M. M. Coady, as Director of Extension at St. Francis Xavier University, has guided the growth of this movement for a score of years. Recently, before a special conference called by the United Nations, he spoke of the underlying philosophy and also described some recent developments.

Mobilizing for Enlightenment

M. M. COADY

The people—the common people—must progress "under their own steam," so to speak. We cannot help them along the road to progress by handing out doles or treating them as inferiors or grown-up babies. We have to release the energies that are in them, and look forward to the day when they will be able to take over the affairs of their own life. This is the scientific way. It is in the end the quickest way although to some this may not be apparent.

We must, therefore, find a technique of adult education that is practical, inexpensive, widely applicable, and capable of fanning out into the higher levels of culture. It would be a great mistake to think that such a programme can be solely academic. Such a procedure would be to ignore completely the nature of Man. Common people—in fact all people—must parallel their learning with action. The action in the economic field is two-fold. It can be individual economic action, or group economic action. Individual efficiency in the economic field is highly desirable, and goes a long way to produce a good society, but individual action alone will not solve the economic problems facing the people. Economic group action, or what is called economic co-operation is also required and offers the greater possibility.

The complete formula, therefore, for the progress of the peoples of the earth is spiritual enlivenment and mental enlightenment accompanied by group economic action. Not only does this programme result in material and economic betterment, and hence a higher standard of living, but it lays the foundation for human development in the cultural and spiritual fields. It conditions the people to the point where they are able to manipulate the other social forces, and to rise to a high level of civilization.

The Antigonish Movement is an illustration of the workability of such a programme. This movement is carried on in the three Eastern Canadian Provinces of Nova Scotia, New Brunswick, and Prince Edward Island, an area of about 53,000 square miles—approximately the size of England or the State of New York. This area has a population of 1,250,000. It has all the vocational groups and problems of a modern rural and industrial state. There are 40,000 fishermen scattered in villages on 8,000 miles of coastline; 13,000 coal miners; 5,000 steel workers in Nova Scotia; and various other types of industrial workers. More than half the people are engaged in mixed farming. The people are of four principal racial origins and are of many religious faiths. This area, the Maritime Provinces of Canada, is therefore, on account of the variety of its natural resources, and the diversity of racial origins and religious beliefs of its peoples, probably one of the best social laboratories in the Americas.

Twenty years ago, the Extension Department of St. Francis Xavier University began to mobilize the people of this region for continuous adult learning. Almost from the start efforts were made to get the thinking of the people to issue in economic action, especially economic group action, or economic co-operation. The movement first started among the farmers and fishermen and then spread to the coal miners and steel workers, and finally to all groups in the country. At the present time there are about 100,000 enrolled in this educational and economic movement. This is not quite 100,000 families, but it means that about 60 per cent of the families in this area are engaged in the activities promoted by the movement.

Techniques and Tools

It is one thing to theorize about adult education; it is quite another to put it into action in a practical and inexpensive way. The following are the chief methods used.

(1) The Mass Meeting. In the beginning this was the chief means of reaching the people in large numbers. Here ideas are floated and the community organized. Its chief value lies in the personality of the leader and in the dynamics of his message. At the mass meeting the community is often organized into small groups for study.

(2) The study club; also called the discussion circle or discussion group; usually consists of from five to ten people. This is the key educational technique in the Antigonish movement; it is the foundation of the people's programme of adult learning. It may be described as the Socratic method of learning brought up to date and laid against the harsh realities of life, with men in overalls and women in aprons discussing the everyday difficulties of their livelihood, instead of rich young men of leisure arguing about the essence of truth and beauty. Its success depends on intelligent local leaders and proper study materials.

(3) The leadership School. This is quite similar to the Danish folk school. For many years these schools were held each winter at Antigonish, lasting six weeks, and from them came many of the present workers and leaders in the Maritimes.

(4) The Short Course. This is a community refresher course of from one to four days, in which the people renew their studies, re-examine their problems together, and raise their sights to new possibilities of community improvement.

(5) The training course. This is specialized instruction on community organization and administration of co-operatives for leaders and business employees; one is held each year for the Maritimes lasting six or seven weeks.

(6) Later variations of the study club:

Radio Listening groups. This is directed study club work using the radio to disseminate general ideas and stimulate discussion on vital topics of local interest. Through radio station CJFX a large portion of the rural people are now reached by a weekly programme entitled "Life In These Maritimes" conducted from October to March. Farm Forum and Citizens Forum are also utilized.

Kitchen Meetings. A number of fieldworkers will concentrate on one community for a period of a week holding five or six meetings each night in the homes, thus reaching almost every member of the community.

(7) Tools:

Scores of *pamphlets* have been published and many thousands have been distributed.

A free *library service* is maintained and widely used by the people. (The Peoples Library at Reserve Mines has already been described.)

Educational films are being used more and more each year and film circuits are conducted jointly with the National Film Board.

The *University of the Air* broadcast by Station CJFX presents a wide range of educational features each week.

Some Results

It is difficult to say to what extent changes have been brought about because of this work. However the following improvements have been noted, and these have been stimulated to a greater or less extent by the Antigonish Movement.

(1) Farmers and fishermen are adopting a more scientific approach to their occupations. They now welcome, instead of resist, the government agricultural services.

(2) There is a general awakening in public education and better school facilities particularly in communities where co-operative organization has been successful.

(3) There is a greater interest in better public utilities and less opposition to the taxation necessary to maintain them.

(4) Religious intolerance has been largely laid aside and there is better understanding than ever before amongst various denominations.

(5) There is a conviction in many quarters that the Maritimes have a great future. Many are now convinced that they and succeeding generations can go on and do still greater things in building a better social order.

The results can best be seen by reference to particular communities. Take Morrell. This fishing-farming community in Prince Edward Island has built an egg-grading station, frost-proof potato storage, a modern creamery, a theater, an outdoor skating rink, a $50,000 credit union and a co-operative store with an annual turnover of more than half a million dollars. The houses are all painted and the people have a new pride in their homes and their village.

Or take Shippegan, a fishing-farming community of 415 families which in ten years built up a credit union of over $200,000, a co-operative business of $400,000 and a great variety of co-operative fish plants. During the past two years the new high school and other educational developments planned have amounted to a million dollars.

The stories of scores of other communities could be cited to show that simple people are capable of great achievements.

Urban Developments

The education of urban adults is another matter. It is the big problem of our time. Workers are in the majority in the population of all western democracies. They are going to play a greater role in society. In fact they are going to run society. This is based on our own democratic principle of majority rule. We know pretty well how to educate farmers and fishermen, but no effective technique has yet been worked out for urban dwellers. We must find some basic idea that will attract them to a programme of adult education. The prevention of booms and busts and the putting of the world on an even keel can be that idea and should make a tremendous appeal to all people.

For some time now the following programme has been carried on in the industrial areas of Cape Breton.

(1) A five-year cycle of lectures and discussions with groups of carefully selected workers. The subject matter changes from

year to year. The objective is to give the workers an integrated philosophy for their thinking on social problems.

(2) A definite text-book is selected each year and supplementary reading prescribed. Local reading rooms have been established for magazines, newspapers, and current periodicals.

(3) A growing number of smaller discussion circles are now being formed. A labour forum radio programme has been developed.

(4) The students enrolled in the above classes and discussion circles organize larger public meetings from time to time for other workers. This widens the circle of influence and provides a training experience for the student.

(5) Students are expected to attend their local trade unions and to take an interest in all community problems such as health, housing and civic government.

Conclusion

Here is a programme that has worked in a complex area and may be applied to many parts of the world to fill the vacuum that exists in the lives of a great sector of humanity. It proves what can be done when a democratic people, motivated by good will and a spirit of self-help, determine to reconstruct their lives without resorting to extreme ideologies or revolutionary tactics. The Antigonish Movement is a challenge to the idea that there must always be a submerged portion of the population, the "have-nots," the dispossessed people who can never hope to share the good things of life or rise to a decent standard of livelihood.

The Community Life Training Institute

DAVID SMITH

The story of the Community Life Training Institute is the history of an idea. This idea, as expressed by Professor E. J. Urwick, the first chairman of the executive, is that the problems of rural communities must be attacked as a whole, that active participation on the part of all members of the community is essential to success, that training is necessary, and that since in a democracy every man may be a leader, the training should be secured in the midst of work, and finally that an essential element of training is a vision of the kind and quality of community life for which we are working.

Officially the CLTI was formed at Dale House, Hamilton, in 1939. Professor W. M. Drummond of the Ontario Agricultural College was the first president. Other members of the executive were: Dr. E. A. Corbett of the Canadian Association for Adult Education, Miss Bess McDermand of the Women's Institute Branch, M. A. Campbell of the School Trustees and Ratepayers Association, H. H. Hannam of the United Farmers of Ontario. After the first year of operation, Dr. W. J. Dunlop, Director of the Department of University Extension at the University of Toronto became chairman of the Executive Committee. The director was David Smith.

David Smith had spent two preliminary years in the field of rural recreation with the Community Welfare Council of Ontario. As a result of these two years, it was felt that the problems that affected rural life were more complicated than the word "recreation" would ordinarily cover, and that the experimental work should be carried on in a wider field.

During the initial period of the CLTI, a number of summer recreation schools for children and young people were conducted. Leadership training schools were organized in conjunction with local agencies. Instruction was given in recreation at agricultural short courses. Several drama schools were held in different parts of the province. A large number of conferences were organized on the problems of the rural community. A vigorous handicraft programme was assisted in Muskoka. But at the conclusion of all this experimentation the judgment was that, although this work was all very useful and worthwhile in itself, it was not getting to the roots of rural problems. On the advice of Dr. Corbett it was decided to localize the experiment in one county. The county chosen was Simcoe County, because of its central position, and because it was a typical rural county. Most important of all it has had for many years an enterprising Agricultural Representative in Stewart Page.

The Community Programme for Study and Action

The second phase of the work of this experimental project began in 1940. Following a series of lectures in Barrie on the problems of rural communities, arrangements were made whereby the Provincial Department of Education and the Department of Agriculture co-operated to sponsor and finance a series of monthly community meetings and weekly study group meetings called The Community Programme for Study and Action. Finances from the Department of Education were made available through the provision for night classes and from the Department of Agriculture through payment for special speakers. At the conclusion of the first year the newly formed County Branch of the Federation of Agriculture officially sponsored the educational programme. This meant that the Community Programme for Study and Action continued under the joint sponsorship of the Community Life Training Institute, the County Federation of Agriculture, the Department of Agriculture and the Department of Education.

Under the Community Programme for Study and Action subjects are divided into two categories, Agriculture and Social Studies. The Agricultural Representative is responsible for the supervision of the Agriculture studies, and the director of the CLTI for the social studies. The important thing is that the subjects of study are selected by the community. The community meeting includes a speaker, a movie showing in cooperation with the National Film Board, reports of study group meetings, business of the Federation of Agriculture, and a discussion period. Tea and sandwiches are often included. When the subject of the community meeting is social recreation, practice occupies more time than theory. The study groups are encouraged to register with the Ontario Farm Radio Forum Office.

Apart from local resources the leadership at the community meetings is significant in two ways. The speaker is drawn from within the county. From the beginning it has been a matter of policy to employ as speakers and leaders of discussion farm men and women. The professionals at work in the county (such as agricultural representatives, public health nurses, county librarian) and other leaders of activities such as the managers of local credit unions are also used. Assistance is given these local men and women in the preparation of their material. The experience in Simcoe County has been that these local leaders are highly effective in adult education. An incidental advantage is the number of skilled and informed men and women available when needed for work on county committees and in action projects. The second significant feature of the leadership at the community meeting is the presence of the fieldman of the County Federation of Agriculture. This fieldman is paid by the Federation to help in the organization and development of the educational programme. He acts as movie projectionist at the meeting. He has a more important function however because he is the continuing educational officer between the series of community meetings. He helps with discussion, he explains Federation policy or programmes, he checks up on study groups which are not getting along too well. He is the "trouble shooter" on the programme. He is resident in the part of the county which he serves.

Subjects of study at community meetings cover a wide range. Agricultural topics include soil problems, grain, live stock, farm organization, farm accounting, marketing. Social studies include: credit unions, church and community relationship, recreation, libraries, health, home beautification, family relationships, citizenship. A Course of Studies is prepared each year by the Programme Committee of the Federation of Agriculture, assisted by suggestions from community meetings, fieldmen, and study leaders. All the subjects of the National Farm Forum are included in this outline. Communities are entirely free to make any suggestions they may care to but are encouraged to plan their study programme on a yearly basis.

The community meetings are held in halls, churches, schools, homes, wherever is most convenient. Average attendance at community meetings has been around 40 with a few communities having a considerably larger attendance. Between 30 and 40 communities have taken a regular part in the programme. A high proportion of these communities carry on from year to year although the number of meetings varies considerably with the average being between six and seven.

The community meetings are financed through the local school board under the Night Class regulations of the Department of Education. Additional support comes from the Department of Agriculture. Apart from local costs for heat and light, the main cost is for the salary and travelling expenses of the speakers. These are borne in the following proportions: 50% by the Department of Education, 25% by the Department of Agriculture, and 25% by the local school board.

Community Life Conference, Camp Rawley

Four years after the beginning of the Community Programme for Study and Action, the Board of Directors of the Federation of Agriculture suggested that there was a lack in the programme and accepted a proposal that a fall conference for training leaders would remedy the lack. The first Community Life Conference was held at Camp Rawley, a summer hotel at the mouth of the Severn river in the north part of the county. The conference was financed jointly by the CLTI and the Federation of Agriculture, each contributing $300 towards the cost. Chief leader at the conference was Arthur Morgan, director of Community Service Inc., Yellow Springs, Ohio, formerly principal of Antioch College and first chairman of the TVA. Time at the conference was divided about evenly between discussion under Dr. Morgan's direction, of the importance and role of the small community in our civilization, and discussion of the various programmes and projects being organized or carried on in the county or province. The two-fold purpose of the conference was to give the local leaders a vision of their opportunity to build a genuinely good and significant kind of community life in the county and to supply them with definite knowledge so that their work would be of maximum benefit. Approximately fifty attended the conference and a similar conference has been held each year since that time. Extensions have been made since then to include provincial leaders in county library work, in the field of health, farm forums, and the clergy.

Dufferin County

In 1945 some of the men in Dufferin County approached the CLTI to ask if they might not be included in the programme. This was arranged and Mr. William McCarthy, who was at that time on the staff of the CLTI on a part-time basis, organized meetings in four communities in Dufferin county. The following year Mr. McCarthy joined the staff on a full-time basis and took over the job of organizing educational activities on a somewhat similar basis to that employed in Simcoe.

Recreation Programme

After the study programme had been well established the directors of the Federation of Agriculture asked that some effort be made to develop recreational activities for young people in the county. As a result of this request a monthly Recreation School was established in Barrie. The following year this school was continued and similar schools set up in three other towns. Leadership for these schools was secured partly from local resources and partly from the Ontario Religious Education Council. Emphasis was focused on social recreation, singing games, folk dances, and community singing. At the conclusion of two years the demands of this programme became too heavy for the leadership available and a new member of the CLTI staff was secured in the person of Miss Louise Colley who took over direction of the recreational leadership training. At the end of six months the Federation of Agriculture assumed full responsibility for Miss Colley's salary and expenses as the result of an unexpected reduction in the funds of the CLTI. The following January the recreational activities were established on a municipal basis under the County Council and taking advantage of the provincial grants in aid of recreation. The Federation of Agriculture has continued to give financial support to the programme. Simcoe County is the only county in Ontario to have a county-wide rural recreation programme under professional direction.

The Theory and the Results

The results of such a programme are difficult to measure. The potency of an idea, and the CLTI is more of an idea than a programme, is not always immediately apparent. The idea is that community life is the source of character and that the kind of human relationships which make up the life of a community determine in large part the competence, vigour, creativeness, and happiness of the people who live there. The educational theory is that if study begins with the real interests of people and with problems as they themselves see them, then, as the interests or problems are dealt with, will come a broadening of interest and confidence in education. The educational theory also includes the belief that tolerant, co-operative attitudes, skill in working together, must be learned through many regular experiences such as the study groups provided. In the study group, where the atmosphere is a friendly one and the demands on co-operative attitudes not too heavy, the social skill can be learned which will later be used in broader and more difficult undertakings.

Another principle is that leadership training must be on-the-job training primarily. By the time that leaders show up in a county programme they already have much experience in the techniques of leadership but require more knowledge and a deeper vision of the reason for being a leader at all. A basic principle is that life is a whole. This principle must be expressed in every phase of the work. The approach is to the family and the community, rather than to the individual or the organization. At the county level the directing agency is the Board of Directors of the Federation of Agriculture which is the all-inclusive rural organization. In addition, the County Council, the County Women's Institutes, the County Library Board, the County Recreation Committee, the County Health Programme, the County Soils Committee, the Crop Improvement Association, Junior Farmer Activities in North Simcoe, are all in one way or another involved in the programme. It would be fair to say that, with one exception, there was no organizational jealousy of the CLTI or the Community Programme for Study and Action. The notion that this work is to serve the people of the county and their organizations everywhere is well-established.

There are of course tangible results. At least two major co-operative businesses and several other co-operative undertakings of sizeable proportions could be traced directly to the educational programme. In addition there is the county wide co-operative hospitalization scheme which grew directly out of the educational programme and the many meetings in which problems of health were studied. This scheme has now spread far beyond the county and, taken up in other counties, has become a provincial project. There was a big development in dental health clinics, several area school boards grew out of the educational programme, some units of the county library so developed, and a number of agricultural experimental projects were started. The County Federation of Agriculture was one of the first county federations to be well financed and it is still one of the best financed federations in the province. The Bass Lake Co-operative, an association started by the Federation of Agriculture, owns a beautifully wooded hundred acres in the northern part of the county which is being developed as a recreational centre for rural families and which the Federation hopes will become an educational centre as well.

The relationship of the county recreation programme to the study programme has already been described. The work of the public health nurses has been made much easier and more profitable because of the understanding of health matters. It can scarcely be an accident that Simcoe was the first county to employ a fully trained county librarian. The Agricultural Representative in North Simcoe, Stewart Page, without whose guidance and co-operation this programme never could have developed, has pointed out that, over the period the programme has been growing, the number of agricultural test plots has grown from a yearly average of 8 to well over 50. Now instead of having to search out farmers to carry out tests, the Crop Improvement Association and local community groups think up so many new projects that he finds it difficult to maintain the professional services required. There is no official connection between the two programmes. The only connection lies in the fact that at the community meetings the projects of the Crop Improvement Association are discussed, decided upon, and later reported on. It used to be that only the Agricultural Representative and the farmer knew the results, now everyone knows. One result that no one in the county would omit to mention is the increase in neighbourliness and community spirit. To many people this is the great gain, worth more than all the other things put together. Responsible and sensitive people who have lived in the county for a long time are clear that there is a qualitative difference in the life of the communities in the county. This difference shows itself in action projects and in the sense of competence, and worth, and community solidarity that underlies the action projects and gives them meaning.

NOTE

Since the foregoing article was written the Community Life Training Institute has ceased to exist as an organization. The financial support received from the University of Toronto and the Ontario Department of Education came to an end on March 31st, 1949. The Simcoe County Federation of Agriculture promptly took over the costs of the office and the secretarial services which the CLTI had maintained and kept the director on the job on a part-time basis. At the same time the Federation set out to raise sufficient additional funds to continue the educational programme and started negotiations with the Department of Education to recover some of the assistance formerly given the CLTI for administrative costs.

The Women's Institutes

ETHEL CHAPMAN

When the first Women's Institute was organized in the village hall at Stoney Creek, Ontario, more than fifty years ago—February 19, 1897 to be exact—a group of farmers and their wives launched a movement that has since spread pretty well around the world.

Perhaps the men were primarily responsible for the venture. At a Farmers' Institute meeting at the Agricultural College at Guelph they had heard a woman advocate a new sort of education for women, education in *homemaking*, not only for girls but for women who were already married and had families to care for. The speaker was Mrs. Adelaide Hoodless, a charming, cultured woman, already well known in her home city of Hamilton for her campaigns for clean milk and the teaching of home economics —"domestic science" they called it then—in the public schools.

Mrs. Hoodless had a very personal reason for her zeal to promote education in homemaking. As a young mother she had lost a baby and she felt that if she had known more about how to take care of babies she might have saved it. She believed that the education prescribed for women was neglecting the thing most needful to the majority of women—a knowledge of how to keep a home and take care of a family; that a basic training in home economics was the right of every girl and should have a place in the public schools. And for women whose school days were over, who were already wives and mothers, the need of such training was still more urgent. It was Mrs. Hoodless' idea that home-keeping women might organize themselves into groups to study homemaking, both by sharing what they knew and by getting what help they could from outside sources. The men from Stoney Creek were so impressed that they asked Mrs. Hoodless to come to a meeting in their village and speak to their wives. One hundred women and one man, Erland Lee, attended the meeting and the first Women's Institute was organized.

But, however helpful the men may have been in calling the meeting, from there on the women did their own planning. No man conceived the objectives drawn up for the new organization. These came from the hearts and minds of women whose first concern was the welfare of their homes and families.

"The objects of Women's Institutes," says the constitution "shall be the dissemination of knowledge relating to domestic economy . . . household architecture . . . home sanitation . . . foods . . . clothing . . . and the more scientific care and training of children, with a view to raising the general standard of health and morals of our people; and the consideration of any problem, or the carrying on of any line of work which has as its object the uplift of the home or the betterment of conditions surrounding community life." A motto "For Home and Country" was adopted and has lasted ever since.

They builded better than they knew, those pioneers of Stoney Creek. The plans they laid at their first meeting were sound enough and broad enough to last as long as women have the vision to interpret and adapt them to the needs of changing times.

They wanted to learn more about "domestic economy," home management, food, clothing and housing, but their only way of learning was to share what they knew with each other. Later Mrs. Hoodless persuaded Sir William Macdonald to found Macdonald Institute where teachers could be trained for home economics extension work in rural areas; but at the beginning there were very few home economists in this country. So the woman who could make the best bread or do the best sewing demonstrated her art to the others. With the help of whatever books and magazines were available the members prepared papers on child training and house planning and home management and such subjects as "Making A House A Home"—very fine papers many of them were. And all the time the women were growing, developing their own talents. In fact "the development of local talent" was an important matter with the institutes in their earlier days. One of the first things they learned was to express themselves in a group, and members with a gift for public speaking were soon in demand to talk to neighboring institutes.

We say "neighboring" institutes, because as the news of what had been done at Stoney Creek spread over the province, institutes sprang up in other places. Once or twice a year a home economist from Macdonald Institute might be brought to an institute to give a cooking demonstration, and later, when the movement had grown to a point where the government had considered it necessary to set up a Women's Institutes' Branch in the Department of Agriculture, the women asked for short courses in Foods and Cooking, Sewing and Home Nursing. This service has been extended until the Women's Institute Branches in most of the provinces now have permanent staffs of extension workers going about the country teaching Nutrition, Clothing, Housing, Handicraft, Health and more recently in Ontario at least, a psychologist is available for courses in Child Guidance and Family Living. So we have today's answer to the Stoney Creek women's appeal for more education in "the scientific care and training of children."

It is well known now that because of the institute courses in foods, many rural women have an excellent knowledge of practical nutrition; that rural girls are receiving an up-to-the minute training in foods and clothing through courses and club work sponsored by the women's institutes. In fact the institute brings to the rural community the same sort of home economics education that technical schools provide in the city.

But homemaking education was only part of the programme planned by the organizers of the first women's institute. What about the work for "the betterment of conditions surrounding community life?" From their earliest days the institutes carried on work for the community. They arranged social gatherings, worked to improve the schools, cleared up old cemeteries and built community halls. They had taken the motto "For Home and Country," and the most practical way to work for the country seemed to be to begin in their own neighborhood. As they studied community problems, they saw that community responsibility extended to the larger field of the nation and the world. Now the institutes have standing committees on Home Economics, Agriculture and Canadian Industries, Social Welfare including Child Welfare and Health, and Citizenship, combining Adult Education, Canadianization, International Relations and Peace. These standing committees function from the local institute up through the district and the province to the national level, for the institutes now have their provincial and national federations. It would be difficult to estimate the potential force of such an organization.

For a while similar but independent women's organizations grew up in other provinces but gradually they joined forces and developed the Federated Women's Institutes of Canada in 1919. Thus the Homemakers Clubs in Saskatchewan are a part of the Federation while they maintain their distinctive title which they have had since their origin in 1911. In this province they are closely associated with the Department of Extension at the University while in all others their tie is with the Department of Agriculture.

And now the Women's institutes are part of an international group, the Associated Country Women of the World. We cannot claim that this world-wide movement had its beginning in Ontario. At about the time the first women's institute was set up at Stoney Creek, the country women of Finland and of Germany were forming their national organizations and in the United States women were finding a place in agricultural groups. But the women's institute idea was carried directly from Canada to Great Britain and from there to Australia and New Zealand. During the first world war, when the British people were threatened with starvation, the government enlisted the services of two Canadian women in the campaign for food conservation. Mrs. Alfred Watt of British Columbia and Miss Emily Guest of Ontario were in London at the time. They were both ardent institute workers and when they were asked to teach British women the American art of saving food by canning, they converted the government to the idea that the best way to promote a drive for food conservation would be to organize the women into women's institutes.

The British women, from the lady of the manor to the cottager's wife, responded enthusiastically. It had been written in the laws at Stoney Creek that the women's institute would recognize no class, creed, race or political party, and there is something in the spirit of the organization that seems to dissolve imaginary social barriers. Perhaps the reason for the democratic spirit in the women's institute is that it has its roots in a fundamental interest of all women—the home and the family.

The growth of the movement in Britain has been rapid and steady. When the war was over—the first world war—the programme turned to handicrafts and leavening the social life of the villages and the countryside—organizing cottage industries, drama groups, choral clubs, folk dancing. More recently the British institutes have been active in promoting adult education—discussion groups and classes in current affairs. In the second world war, as in the first, they did a fine piece of work in food production and conservation.

In September, 1947, the Associated Country Women of the World met in Amsterdam for their first international conference since the beginning of the war. The theme of the conference was the furtherance of world peace; and as they discussed this together they found that women the world over feel pretty much the same about war. And that they are learning the causes of war. They found that the "good neighbor" spirit of the country woman and the small community can be broadened to a concern for human welfare to the ends of the earth. And their final manifesto declared that world peace could be assured if all women would:

"1. Take an active interest in peace movements and all connected work for the peaceful settlement of disputes.

"2. Co-operate in distributing fairly the available food all over the world.

"3. Influence education through films, press and radio.

"4. Encourage women to take a more active part in the public life of their country and thus in world affairs.

"5. Urge the general use of a world language such as Esperanto." And the president, Mrs. Raymond Syre, a farm woman of Iowa, reflected the feeling of the assembly when she said:

"The measure of the progress of this association is its willingness to take action. Study without action is futile, though it is equally true that action without study is fatal. One of the greatest curses of our time is that we disassociate moral and spiritual values from our economic problems. Surely we have learned during these war years that wheat is more than cannon fodder and that when our neighbor is hungry it is our problem."

We may be assured that the Associated Country Women of the World are constantly making their views along these lines known to the United Nations Organization.

And all the time, in the little places, the women in the institutes are working for better homes and communities; studying how to improve their own homemaking; sponsoring homemaking clubs for girls; helping to establish community centres and a good social programme; neighbouring with their neighbours regardless of class, creed or colour; setting up classes in parent education, perhaps, or some other line of education for men and women past school age; taking an interest in public affairs and banding together to bring pressure on governments whenever they feel a wrong should be righted.

To have grown to its present stature in a period of only fifty years is a unique record of achievement.

4. PROGRAMMES DEVELOPED DURING WORLD WAR II

The necessities of war called forth a number of new organizations and programmes in Canada. In spite of the value of much of the work then developed most of these organizations were quickly disbanded soon after 1945. However, some of the lessons learned have particular application for peace-time work. Two such programmes are outstanding, both for what they achieved during the emergency and what they can teach for the future. Classes and study groups were organized in the armed services for the largest adult student body that has ever been known in Canada. At the same time came the participation of thousands of Canadian women in organized consumer education which produced much of the strength for Canada's price control programme.

Adult Education in the Armed Services

The complete story of the work of adult education for the Armed Services during World War II has never been put together. However, two significant chapters in this story are included here—a brief report on the Canadian Legion Educational Services and an account of the services of the Wartime Information Board.

Canadian Legion Educational Services

WILFRID BOVEY

The Educational Services of the Canadian Legion had their beginning before Canada was at war. At the 1938 Convention, held at Fort William, provision was made for establishing a Committee on Education. It so happened that when war broke out the Chairmanship of this Committee and the Presidency of the Canadian Association for Adult Education were held by the same person. The CAAE included Extension Directors of various Universities and a large number of others interested in post-school educational problems. A sister association then known as the Canada and Newfoundland Education Association (now the Canadian Education Association) included representatives of all provincial departments of education. Two main points were in the minds of the ex-service men, and there were many of them, who belonged to these educational groups. First, they realized very well that the war which began in 1939 would call for more individual responsibility and higher educational standards than did the last war; their knowledge of educational facts told them that too many men entering the Services would have left school too early or too long ago. The second point in mind was that the process of post-war rehabilitation would be very much facilitated if at least some study could be undertaken by men and women in their leisure time. They believed that these young Canadians had the necessary awareness, the necessary intellectual qualities, and the necessary determination, to make an organized study programme possible.

The project was submitted to the Hon. Norman Rogers (then Minister of National Defence), and the Legion, in co-operation with the CAAE, was authorized to carry it out. The Committee on Education of the Legion was later adopted as its own committee by the Legion's special war organization known as Canadian Legion War Services, Inc., through which the Dominion Government provided funds. Mr. Walter Woods, now Deputy Minister, DVA, was appointed the first Vice-Chairman. Decentralization was considered to be necessary and Regional Committees, consisting mainly of leading educationists and officers of the Services, were set up and operating within a short time. Committees were later established in Newfoundland, Britain and Geneva. The organization finally became much larger than had at first been expected and before the war ended, 237 educationists and officers had given much of their spare time to this work without charge.

The main share of credit for the amazing success obtained by these Services must go to the full-time members of the staff including Directors in Canada and Overseas, the Superintendents of Correspondence Instruction, the accountants, librarians, secretaries and assistants in all regions, clerks, stenographers and other office workers. Their *esprit de corps* was always notable and their devotion to duty, often under most trying circumstances, is worthy of record.

In 1940 it became evident that students who were moved from one province to another were placed at a serious disadvantage while engaged in school courses. It was decided at a meeting of Deputy Ministers and others, in Winnipeg, that uniform textbooks on subjects taught in schools would have to be provided which could be used either for classes or correspondence, so that a Service student could carry on with his studies in whatever province of Canada he found himself. The text-booklet system then commenced was devised by Mr. J. W. Gibson, the father of correspondence instruction in Canada. The Navy navigation courses, which were the first courses devised for purely service purposes, were undertaken at the suggestion of Capt. W. J. R. Beach, RCN, and were followed by other courses strictly aimed at Service needs and at qualifications in the Navy, Army, Air Force and Merchant Marine. The most remarkable feature of the regular school courses was that for the first time there was available a uniform set of textbooks, approval of which had been given by every province of Canada through a special committee of the CNEA. The series finally ran from elementary grades to senior matriculation and was accepted by the universities for entrance. There were other series of books which were definitely intended to meet the problem of the veteran thinking of rehabilitation. These were for the most part produced in the later years of the war and some after V-J Day. The CLES arranged that all Canadian universities giving correspondence courses should provide these for students in the Service through CLES channels.

Recognizing that Service men and women were entitled to the fullest information on national and world events and that they would on their return take an active part in federal, provincial and municipal politics, arrangements were made for general lectures, for discussion groups properly supplied with reading material, for planned reading manuals on various subjects, to be accompanied by library books. Considerable effort was also devoted to the preparation of handicraft manuals and to the training of handicraft instructors who were to be used later to teach in Service hobby shops and in hospitals.

The system by which CLES facilities reached and were used by Service men and women changed considerably as time went on and as the Armed Services improved their own organizations. The Directorate of Education of the Navy had from the first the entire responsibility for all instruction in subjects included in CLES activities. As the war proceeded, in part as a result of strong representations made by the CLES, the other two services set up their own Directorates. Thereafter there were official representatives of the Navy, Army and Air Force on the central and regional committees together with officers or members of the CAAE and CNEA. This made it possible to show the following statement on the letterhead: "These services are carried on with the approval of the Ministers of National Defence, National Defence for Naval Services and National Defence for Air by the Committee on Education, Canadian Legion War

Services, Inc., in co-operation the Canadian Association for Adult Education with the collaboration of provincial departments of education, extension departments of universities, Canada and Newfoundland Education Association and other authorities." In the course of time it was found possible to extend the advantages of the services to the RAF, Newfoundland forces, Merchant Marine, RCMP, Canadian Firefighters and to certain cadets. The services received the approval of the Army Institute of the United States and were thereafter used by a large number of American Coast Guard, Army and Navy personnel serving in Canada and Newfoundland.

Special mention must be made of the work of the Overseas Director, Dr. A. E. Chatwin, who was advised by an Overseas Committee of eminent educationists. In addition to carrying on activities parallel to those in Canada, Dr. Chatwin organized a large number of short courses at universities in Britain, France, Italy, Holland, Belgium and Denmark. In France the services were fortunate enough, owing to arrangements made well before V-E Day, to obtain the use of Maison Canadienne at the University of Paris.

The following are typical statements given by Dr. Chatwin: "We had a young man from British Columbia, who, as a Lieutenant, registered for post-graduate work in the field of engineering. While proceeding from the rank of Lieutenant to Major he covered the work required by Cambridge and secured a Doctor's degree, which was announced while he was with his regiment in Normandy . . . There is a story of a young fighter pilot taking an Upper School course, who was allowed to fly his plane from an air base in Normandy to an air port in the South of England in order to write his examinations. He had one hour still to write when a message came asking him to rejoin his squadron, which he did. In spite of that the examiners gave him a mark of 70 percent."

The CLES Overseas provided almost $200,000 worth of books, laboratory equipment, etc., to the Khaki University, an educational institution set up and managed by the Canadian Army in Britain. This institution also inherited the arrangements made with Canadian universities.

The Geneva committee and office were completely organized and paid for by the International Red Cross. At the request of the International Red Cross all books were made available for all Allied Prisoners of War and they were the only ones which ever reached the POW camps.

The size of the undertaking is shown by the following tables, given to the nearest hundred in the case of the larger figures:

Prisoners of War	
Textbooklets sent to camps	59,674
Textbooklets sent to individuals	34,791
University Courses sent to individuals	1,922
Library books sent to individuals	1,660
Books and pamphlets—general distribution	629,000
Trade journals etc.	230,000

Services	1940	1941	1942	1943	1944	1945
Courses issued and available	20	46	61	66	86	92
Planned reading manuals					32	46
Vocational Guidance manuals					18	57
Rehabilitation (Forestry, Mining, Household Science, Fishing)						4
CORRESPONDENCE COURSES:						
Canada and Newfoundland						
Registrations	8,000	33,000	38,000	39,000	42,000	58,000
Papers Marked		30,000	70,000	110,000	150,000	160,000
Overseas						
Registrations	1,500	8,000	21,000	15,000	19,000	21,000
Papers Marked		8,000	17,000	30,000	40,000	55,000
University Courses	10	1,100	1,200	1,300	2,200	4,200
ATTENDANCE:						
Canada and Newfoundland						
Special Lectures			50,000	90,000	105,000	118,000
Film Showings			1,150,000	1,400,000	700,000	600,000
Overseas						
Short University Leave Courses		10	1,400	2,600	5,300	8,700
Cost in Canada	$81,135	$235,856	$332,340	$633,313	$840,933	$850,947
Cost Overseas	$120,800	$357,220	$483,228	$841,960	$375,240	$1,092,778

World Library Service	
Books purchased	3,700,000
Books distributed	3,200,000

(Remaining books were later distributed to various educational institutions, Legion branches and through DVA to veterans).

Information to the Armed Services

DONALD C. MacDONALD and ROBERT McKEOWN

The pioneering in adult education among Canadian forces during the war was done by the British. This was perhaps inevitable, since until recent times, Canadian services have followed British models almost exclusively. But there is reason for pride in the fact that, once the Canadians did get an educational programme under way in the recent war, their contributions were significant and considerable.

In the summer of 1941, the British War Office embarked upon a programme of compulsory education in the services and organized the Army Bureau of Current Affairs, popularly known as ABCA.

The ABCA bulletins, *War* and *Current Affairs*, became the basis of weekly discussions led by platoon and company commanders. The discussions were carried out in training hours. Officially the services regarded them to be as much a part of a soldier's training as instruction in automatic weapons.

General A. G. L. McNaughton put the scheme into force in the Canadian Army. At first the Canadians used the ABCA pamphlets but it soon became apparent that these were not entirely adequate. What was needed was material with Canadian content to keep the Dominion's men in touch with developments and thought at home. The answer was *Canadian Affairs*, and a group of other publications and projects which soon became well known in Canada and abroad.

Canadian Affairs

The idea of *Canadian Affairs* was born within the Department of National Defense, but it soon became obvious that this was something too hot for the military to handle. The chain of command just wouldn't lend itself to production of lively discussion material. So the Defence Department cautiously passed the infant project to the hands of the Wartime Information Board. On May 1, 1943, Vol. I, No. 1 of the overseas edition of *Canadian Affairs* appeared. It was entitled "Canada in the Fourth Year of War" and was written by B. K. Sandwell. Eight months later on January 15, 1944, the first number of a Canadian edition appeared for use by troops in the Dominion.

The production of *Canadian Affairs* twice each month between May 1, 1943 and February 15, 1946, affords an unusual example of wartime co-operation. The editorial staff, although collected in a Wartime Information Board office, were almost all personnel seconded from the three services. In civilian life they had lived in all parts of Canada, and done all kinds of jobs—newspaper work, advertising, teaching, law, architecture and science. Some came from service establishments in Canada, some from overseas.

The Editorial Advisory Committee responsible for the material produced, consisted of the general manager of WIB, Directors of Education of the three Services, Director-in-Chief of Public Relations for the Armed Forces, and a representative of the Department of External Affairs. The composition of the committee would suggest endless revisions for policy purposes of the material submitted. In practice, while committee meetings were never dull, a minimum of restrictions were placed upon the topics and content of the *Canadian Affairs* series. As a result they achieved widespread popularity among non-military adult education groups in Canada.

A listing of some of the topics covered during the almost three years of publication, will indicate the variety of subject matter. They included: Wartime Controls, Changing Face of Canada's Industry, Canadian Women in the War, Canada's Labour Front, Canada Thinks of the Future—the Marsh Report, Canada Plans Health Insurance, House on the Hill (Parliament), The People in Business for Themselves (Co-operatives), Community Centres, Can We Pull Out of Europe?, Ways to World Trade, and a host of others.

The intent of the articles was well explained in the foreword to the first issue of *Canadian Affairs* to be published in Canada:

"The articles we bring you will not be impassioned arguments. They will be calm, straight-forward, factual. They will not be bursts of oratory but chunks of information. They will not try to push some pet idea of the writer's down your throat. They will put facts before you, so you can form your own ideas."

Included in every issue were questions for discussion. Since the pamphlets were primarily for use by group leaders, these were aimed to get discussion started. In addition each pamphlet included a quiz to arouse interest in the particular topic. 11 *Canadian Affairs Pictorials* were also published. They were illustrated supplements to some of the pamphlets. In addition to those supplied to the services, copies of these wall sheets were sent on request to schools and adult education groups of all kinds.

The topics for *Canadian Affairs* articles were first approved by the editorial committee and then farmed out to be written by experts in the particular field. Without exception, the editors found it necessary to rewrite the drafted articles to meet the needs of the servicemen. It was not a case of writing down to the men in the forces. Rather, the rewrite job was made necessary by the realization that men who had been away from Canada up to six years had certain serious gaps in their information on matters at home.

The use of *Canadian Affairs* in the field was spotty. Undoubtedly, its widest appeal was to individual readers. Successful group discussion hinged on that rare combination of an enthusiastic, competent educational officer backed by senior officers with a genuine interest in promoting the discussion of current affairs by the ranks. Extensive group discussion work depended, too, on trained leadership. ABCA had recognized this and established schools to which a few Canadians were sent. In 1945 a Canadian Affairs School was established in southern England, providing short courses in current topics and the technique of group discussion. Canadians attended from both England and the continent.

Canada Digest

During 1943-44 the call for more news from back home grew very insistent. By then some servicemen had been away from Canada for more than four years. The Canadian scene was changing rapidly. Furthermore, *Canadian Affairs* pamphlets dealt with fairly weighty subjects, even if they were not heavily written. They were designed primarily for use by discussion leaders. What now was needed was a more popular publication dealing with affairs at home—something that could be put in the hands of the men in the field.

To meet this demand, *Canadian Affairs* was supplemented with *Canada Digest*. This 64-page monthly presented a cross-section of what Canadians were thinking and doing. It was designed to provide light reading as well as information from back home. In doing this *Canada Digest* became a widely co-operative effort.

Canadian publishers granted reprint rights—at no charge. CBC scripts were a frequent source of Canadiana. A survey of Gallup polls reflected Canadian opinion on many issues. The British United Press supplied a *precis* of editorial opinion across Canada.

Editorial responsibility rested with the Information to the Armed Forces Division of the Wartime Information Board, working under a committee that brought together the Director of Education for each of the Services as well as WIB officials. At the production level, the Graphics Division of the National Film Board helped to produce pleasant, interesting reading with cartoons, illustrated jokes and an attractive layout. *Canada Digest* faithfully reflected the bilingual nature of our country; up to 25% of its pages were in French.

Circulation of the *Digest* was restricted to overseas where its reception was immediately enthusiastic. As with *Canadian Affairs*, a stream of letters came back with comments and suggestions for improvements. Quizzes on Canada were added. In its second year of publication, a four-page spread of pictures proved to be an attractive feature; also, the "picture of the month." Later, the back cover was devoted to a picture of some Canadian city, a nostaligic reminder for men to whom Picadilly was becoming more familiar than many boyhood haunts.

The physical production of *Canadian Affairs* and *Canada Digest* was another of those combined operations which seem to be possible only in times of great emergency. Overseas editions were printed in London, and the WIB representative there supervised the job. The type for the booklets was set in Canada, and mats and plates were flown overseas. To the best recollection of those employed in seeing the project through, every edition reached its destination safely. But duplicate sets of the mats were held in reserve in Canada for any emergency.

Interest in *Canada Digest* resulted in an ever-increasing circulation outside Canada. At the outset (1944), it went to Canadians in the British and European theatre; in the RAF squadrons in India and the Middle East; in Newfoundland and the British West Indies. Later it was supplied to merchant seamen when they touched at eastern Canadian and United Kingdom ports. Undoubtedly it was most welcomed by some Canadian POW's in Germany who received it through the Red Cross in Switzerland. Finally, in 1945, arrangements were completed for sending a copy of the *Digest* to war brides who were waiting to come to Canada.

Servicemen's Forum

In 1945 the Information to the Armed Forces Division of WIB broke new ground with a project that was unique among Allied servicemen. The problem of leadership in group discussions still persisted; all attempts to meet it were little more than token efforts. The idea was conceived, therefore, of putting servicemen on the air to open up discussion on the topic dealt with in the current issue of *Canadian Affairs*. In this way, listening groups of servicemen in barracks across the country, would be introduced to the subject, some provocative questions would be raised so that they might then carry on discussion following the half-hour broadcast. Thus was Servicemen's Forum born.

Patterned on the civilian Citizens' Forum in Canada, Servicemen's Forum was a joint project of the CBC, WIB and the Directors of Education of the three Services. The first broadcast originated from Rockcliffe Airport, near Ottawa, in January, 1945. At fortnightly intervals until April (when the federal election intervened) groups of navy, army and airforce personnel in central and eastern Canada held a "barrack room bull-session," while groups of servicemen across Canada formed listening groups and the civilian population eavesdropped by way of the Dominion Network of the CBC.

Concensus of opinion was that Servicemen's Forum proved more consistently lively than its civilian counterparts. Servicemen and women had ideas, and were willing to express them with vigour. The discussion panel was chosen by the forum chairman and producer, both of whom were servicemen themselves. At each station these two officers met with an original group of from 25 to 100 servicemen. Following a preliminary discussion, three to five were finally chosen, including at least one service-woman.

From a transcript of the discussion held by the chosen members of the panel, a script was prepared. Experience eventually proved that with about three rehearsals, servicemen could handle broadcasts competently.

In May and June, during the federal election campaign, Servicemen's Forum was off the air in accordance with broadcasting regulations. Until then, the Forum had been broadcast from eight stations ranging from Camp Borden to Goose Bay. It had proven its value in the experimental stages in Canada. Meanwhile, the shooting war in Europe had ended. So the Forum moved overseas. It resumed broadcasts in June and was held weekly until the end of 1945, originating from stations in the United Kingdom—from Scotland, Yorkshire and all across southern England; on the continent, from Canadian servicemen in Holland, the Canadian Occupation Force in Germany, from airforce units scattered over central Germany; and finally, from education courses held in Copenhagen, Brussels and Paris.

As may be imagined, technical problems were a constant challenge. Europe has magnificent radio stations, but most of them were just struggling back into operation. More than once the chairman and producer of Servicemen's Forum had to work out arrangements with Dutch, German or Danish broadcasting officials who co-operated warmly, but had no blank discs for recording, and no proper microphones for broadcasting group discussion. The Forum might be recorded on succeeding weeks from the private studio used by Lord Haw Haw in the Canadian Occupation area, and then from a make-shift studio, set up in a barracks, with the voices fed to the CBC mobile recording van outside the window.

But in some fashion or another, they were recorded. The discs were taken to the nearest service mail point for the United

Kingdom, flown to London, where they were dubbed onto larger discs by the BBC, and sped on their way to Canada for transmission over the CBC.

One feature of this unprecedented Service project merits special mention. The problem of vetting scripts in which servicemen spoke their minds caused much worry around headquarters. From the outset, however, it was realized that if the regular vetting regulations, vested with the Commanding Officer, were to hold, every broadcast would be in jeopardy. Too many CO's regarded discussion of current affairs with indifference, or even suspicion,—a suspicion that was naturally heightened when they learned that the discussion was to be carried over a national CBC network.

Therefore permission was sought and secured from the deputy ministers of each of the Services, to place vetting responsibility with the Editorial Committee made up of WIB officials and the Directors of Education of Navy, Army and Airforce. While Servicemen's Forum originated in Canada, draft scripts were air-mailed back to Ottawa. Experience indicated that no changes of any importance were required. When the Forum moved overseas, it was impossible to have scripts vetted in Ottawa, so responsibility was transferred to the Senior PR (Radio) Officers in London. Now it can be told, these gentlemen had little interest in Servicemen's Forum, so that vetting rested in reality with the chairman and producer. The result was that Servicemen's Forum was one of the freest discussion programmes ever aired. Servicemen and women spoke their minds—as only they could! Apart from the odd four-letter word that tended to creep into a bull-session, there was no vetting. And in a whole year of broadcasts, heard from coast to coast in Canada, the CBC did not receive a single word of protest. It was an experiment in untrammeled democratic expression of opinion of which Canada can well be proud.

Rehabilitation

Useful as the Information to the Armed Forces Division of WIB may have been while hostilities were on, it is certain that its greatest contribution was made in the anxious period of waiting and rehabilitation. Because its staff was drawn from all three Services, and had frequent contact with the field, it was able to anticipate the servicemen's needs—notably in the trying post-hostilities period.

Both *Canadian Affairs* and *Canada Digest* were streamlined to meet this period. "Civvy Street News," a section added to

Canadian Affairs, answered scores of questions asked by the men. Servicemen's Forum moved among the men in Europe and Britain while they waited for transport home.

But the particular needs of those months were met more fully by two final projects. Supplements to *Canadian Affairs* were put out, dealing with a range of Canadian industries. These gave an up-to-date picture of war-changed Canada that was of value to servicemen returning to civilian life.

The broader challenge of citizenship responsibilities in a democratic society was met by a series of five booklets entitled "Looking Ahead." They dealt in considerable detail with our Government and how it works. These were fitted into discussion group programmes and many educational courses, formal and otherwise. But with the general unsettlement of service life during these months, with personnel moving on from one depot to another on the long way home, it was never possible to assess how extensively these were used, nor how effectively they fulfilled their role.

Consumer Education and the Consumer Branch

The effectiveness of price control in Canada during World War II won world-wide attention. Yet one critical aspect of this whole programme has gone almost unnoticed. The success of price control was in no small way due to a remarkable adult education project. This was the programme of consumer education and action planned and carried out by women mobilized in their thousands in partnership with the Consumer Branch of the Wartime Prices and Trade Board.

While the activities described below were discontinued soon after the end of the war, a description of the work is included here because of the extraordinary success it achieved and the lessons it provides.

The Organization and Work of the Consumer Branch

BYRNE HOPE SANDERS

If the success of price control in Canada was due in any measure to the watchfulness and work of the Canadian housewife, initial credit must go to the Chairman of the Prices Board. Only a man with vision and strong conviction could have seen the need to organize Canadian housewives at the outset of the Board's organization and carry the plan through in spite of the doubts, aversions and general cynicism which attended this unusual venture.

The Consumer Branch was a branch of the Prices Board set up to provide consumers, either as individuals or organized groups, with a two-way representation; a channel through which they might convey their views to the Board, and through which Board rules and regulations might be simplified and passed on to organized groups. The purpose was to win public understanding and co-operation. It was organized in December 1941.

Based on the premise that 85% of the national income is spent by women, it was assumed that women, as the nation's buyers, would be vitally concerned with the stabilization of the Canadian dollar and would consequently give their co-operation to this end.

Two nationally known women, one English-Canadian and the other French-Canadian, were appointed as special advisors to the Board for the initial creation of the Branch. It was decided, as a first move, to bring to Ottawa the National Presidents of organized Canadian women to confer with the Minister of Finance and the Chairman of the Prices Board. At this meeting leaders of eighteen organizations of national scope pledged the active support of over a million-and-a-half organized Canadian women.

Following this meeting, which was widely publicized, the two special advisors set out to organize groups of Canadian women across Canada into advisory committees to the Board. They were assisted in this by the nation-wide co-operation of all national and provincial presidents of women's organizations.

As the Board had previously established thirteen regional offices across the country, the plan was to organize a women's voluntary regional committee in each Board region to work closely with paid Board officers.

It was important that these committees be elected by the women themselves in open meetings, irrespective of political, religious or class distinction. The Board gave no blueprint. Thus at the outset the Board established a policy which it followed throughout, to give women a specific job to do and the freedom to do it in whatever way they felt would be most effective. As a result there were no two committees alike.

In over five years it was demonstrated that this arrangement was remarkably effective and the choice of leaders who knew their own communities was good to a surprising degree. With the exception of two resignations (because of ill health), the Chairmen stuck to their posts during the Board's regime, learning more each year and becoming increasingly valuable. This is in direct contrast to women's peace-time organizations which usually change their leaders every other year.

Each region developed its programme along its own lines. The committees were made up of a cross-section of the community drawn from such organizations as the National Council of Women, Women's Institutes, IODE, Church groups, Home and School Associations, Business Women's Clubs, Housewives' groups, University Women's Clubs, Women's Canadian Clubs, etc. These committees organized their regions with Sub-Committees in towns, diminishing in size to a single representative in hamlets.

All committees worked on a voluntary basis with office space and stenographic help supplied where necessary by the Regional offices.

The Staff

A woman director was appointed at the outset. In making a choice for this post Board officials were careful not to choose anyone publicly identified with a political party.

Soon after a French-speaking woman was appointed as deputy director, one of her responsibilities being to work closely with the French-speaking committees.

As the programme developed the work fell into natural divisions and executive staff was appointed to handle such phases as:

Consumer problems,
Liaison with head office divisions,
Liaison with Ration Administration,
Consumers' News,
Regional Committees,
Labour,
Conservation,
Housing.

At the height of its activities the Ottawa office numbered fifty-two paid staff members. This included executive staff, stenographers and clerks. More than 16,000 women participated in the work in a voluntary way.

The responsibilities of the Consumer Branch head office staff were primarily to study reports from the fourteen regional committees, to summarize and analyze their contents and present organized consumer opinion to Prices Board administrators; to attend Board meetings and to keep the chairmen of the regional committees well informed on Board policy; to interpret rulings and explain the need for unpopular rulings; to track down general rumours and give specific answers; to receive and answer consumer letters, inquiries and complaints and to develop understanding between the consumer and the Board.

Work With Groups

It was recognized very early that voluntary workers were in constant need of strong vigorous direction. Some of the difficulties which had to be overcome were: loss of interest; lethargy in trying to understand national problems; promises without action; tendency to give up when the going was bad; lack of organizational ability or executive skill and training.

Throughout the programme contrasting points of view had to be constantly examined and interpreted:

Mrs. Consumer and her retailer.
Mrs. Consumer and her husband's reaction to wartime controls.
Women in organized groups (one-and-a-quarter million) versus women in non-organized groups (one-and-three-quarter million).
City women versus rural women.
Priviliged classes versus labour groups.
Experienced club woman versus the more aggressive younger element.

Each group was as important as the other and each had to be watched, worked with and inspired.

In working with voluntary groups the following was discovered:

Their strengths: loyalty, sense of economy, desire to do a good job, personal pride. Their weaknesses: egotism, jealousy, parochial viewpoint.

Consumer Branch had to be conscious constantly of these human attributes and to work slowly and steadily with each one.

An effort was made at headquarters to provide enough stimulus to reach far down through the ranks; to be explicit about requirements; to provide plenty of new ideas; plenty of approval for work well done and plenty of local publicity.

Co-operation of national leaders of women's organizations who attended the first meeting was stimulated with useful information to be dispatched throughout their ranks. As new national presidents were elected they were followed up immediately and asked for their support.

Local antagonisms were watched closely until the troublesome personality was eliminated or the atmosphere cleared. A local problem was never ignored.

Weaknesses had to be mitigated by giving vital guidance and specific suggestions for work. Consequently certain members of the paid staff travelled more and more at the request of voluntary workers and became of increasing value as time went on.

Since the Consumer Branch programme was a voluntary educational job, speakers and leaders had to be constantly reminded that their task was one of interpretation: that they must never harangue; that they must work with women—not at them. There was a constant need to interpret the Board as a beneficent organization for the housekeeper. As regulations impinged more and more on the home, the work of the Board had to be interpreted over and over again.

It was also recognized that many powerful allies were available in influential men and women who could be called on in an advisory capacity from time to time.

The importance of organizing among French-speaking Canadians was recognized from the outset.

The deputy director, a French-Canadian woman, was appointed immediately and a partnership between her and the director was carried on in every phase of Consumer Branch work. The deputy director travelled from coast to coast visiting English speaking committees and the director attended regional conferences in the French-speaking areas. Co-operation between French and English committees was striven for constantly.

In spite of lack of experience in voluntary work, together with heavy family responsibilities, French-Canadian women participated on a national basis in every programme of Consumer Branch. Figures showed that the proportion of voluntary workers in Quebec was equal to other parts of Canada.

Ration Cards: the First Job

The first specific task tackled by the committees just three months after the organization of the Branch was the marshalling of 80 thousand women to transcribe 12 million ration cards in 106 centres. This transcription was completed in 14 days. The execution of this task indicated the capabilities of regional committees. This first round-up of voluntary workers for a specific task set a pattern for future assignments.

Housing

In the Autumn of 1942, as one means of helping to alleviate housing congestion, Consumer Branch undertook a programme aimed at increasing available living accomodation.

In selecting cities where congestion was particularly bad, meetings were called of all groups who handled housing, and their work pooled in a central housing registry.

In some centres the municipality donated space, in others existing facilities were continued and expanded, such as the YWCA Rooms Registry.

The Board paid for advertising and the space where necessary, sometimes supplementing this with voluntary help and sometimes staffing centres completely with voluntary workers.

A publicity programme was carried out encouraging citizens to rent apartments, rooms, and flats. In three years of operation nearly one hundred thousand persons were placed through these registries.

These housing registries continued for three years. It was then felt that the period in which voluntary offerings of space could be obtained had passed. The majority of registries were closed and the remaining absorbed by another administration concerned with housing.

Clothes Conservation

Because of the serious textile situation a conservation programme was launched in the Consumer Branch.

Objectives:
(1) Reduce the volume of retail buying of clothing;
(2) Ensure the use of all available material to ease the drain on new goods.

This programme was introduced with a fashion show of remade clothes, dramatized by a professional commentator highly skilled and well known in her work. This show was taken to the bigger cities of Canada and presented to large audiences. At the same time there was a barrage of press and radio publicity designed to impress women with the principles of remaking clothing. Five of the largest pattern companies co-operated, each contributing several remade garments for display. Pattern companies also issued special remake patterns. Departmental stores promoted the idea of window displays, counter displays and advertising.

During the second year several small collections of duplicate wardrobes travelled simultaneously throughout Canada. These were shown in town halls and schools by local voluntary communities. All this was attended by considerable local publicity.

As a result of these first shows there was considerable demand for instruction. As remaking was more difficult than straight dressmaking, remake centres were established in most provinces with a paid staff of one or two dressmakers, assisted by voluntary helpers. The purpose of these remake centres was:

(1) To give individual instruction.
(2) To serve as a channel for publicizing conservation principles by means of news stories, etc.
(3) To develop material for remake demonstrations shown periodically to audiences of varying sizes.

Because the conservation programme was so popular with women, talks and discussions concerning price control were presented at these meetings to large interested audiences which would otherwise never have been reached. This was the time and place for much of the most valuable educational work.

Price Study Panels

The development of Price Study Panels was another important project.

A Price Study Panel was a group of Consumer Branch representatives who undertook to report monthly what they paid for a selected list of items.

As a prelude to the adoption of this plan on a national basis, Price Study Panels were set up in several representative cities early in 1943. This gave the Consumer Branch an opportunity to determine the value of the work and to establish an appropriate routine before proceeding with any wide extension of the plan. These representative Price Study Panels functioned so well that the work was extended to other regions of the Board. Price Study Panels materially assisted Regional and Local offices with little additional work to these offices.

The first panel was operated in Toronto. Thirty-four Liaison Officers were chosen for their interest and ability. They covered every shopping district, representing seventeen different organizations such as Housewives' Associations, Labour Groups, IODE, women of varying incomes. This panel reported prices, inferior qualities, mis-represented standards and studied current problems.

The Regional Chairmen were particularly interested in this project as it gave more definite direction to the admittedly difficult task of efficient price watching. A monthly pricing letter went out to all panels giving a progress report on each panel, items checked, difficulties encountered, and information on orders and regulations affecting prices.

Speakers' Panels

From the outset it was recognized that certain women in each community were particularly valuable as public speakers. Advance and specialized publicity was sent to them periodically and Speakers' Panels developed. With the support of the National Presidents more opportunities were given to them for speaking. Special study courses for speakers were arranged in some of the local offices of the Board. More than 400 women participated in these panels.

Mrs. Consumer Week

A week was chosen when emphasis was given to the part played by Mrs. Consumer in the national programme of economic stabilization. Kits of study material were prepared and sent to all Liaison Officers asking them to see that some aspect of economic stabilization was made the theme of their May meetings. Presidents of National Women's organizations sent out directives to their provincial presidents asking them to get word to all the local groups holding meetings in that month. Special articles appeared in several of their publications. Newspapers were generous with news, space, cartoons and editorial comment. Many retailers gave window space and displays. At least 14 national radio net-work programmes featured "spots" in addition to Regional programmes and interviews with Committee Chairmen. This study and publicity resulted in a new appreciation of the importance of the work both of Consumer Committees and their communities.

Fall Fairs

Considerable interest was aroused in Consumer Branch exhibits at the Ontario and Quebec Fall Fairs. Special display material consisting of pictorial panels, photographs and posters were prepared and Consumer Branch booths were set up in 13 large and 96 small fairs. The organizing and staffing of the booths was undertaken by local committees. At these fairs Consumers' News, Re-Make Wrinkles and other pamphlets on price control. were distributed.

Conferences

Personal contact between voluntary workers and Board officials whether national, provincial or local, was absolutely essential. The work of the Consumer Branch could not have been carried on without regular, well arranged conferences.

Educational Media

Blue Books

The Blue Book was a paper covered booklet small enough to be conveniently carried in a woman's handbag for the purpose of recording size, price and other information in connection with articles purchased.

These booklets were probably the most controversial aspect of Consumer Branch work. The criticisms were that most women carried them around but never used them and the paper shortage did not warrant our printing them in large numbers only to have them end up on a child's school desk.

In retrospect, the following points may be made in their favour; they served a definite purpose in lieu of a badge or price watching insignia, helping to identify women with the price control programme; they were a constant reminder that women had been asked to do a job; they gave a dramatic angle to newspaper and radio stories in that they symbolized Canadian women's price watching activities; they were invaluable in publicity pictures.

Consumers' News

This was a monthly printed pamphlet digesting latest Board orders, rulings and current consumer problems: informal, small, easily read. Many large firms asked permission to distribute them to their employees. Retailers requested copies for distribution. This pamphlet started in a small way as a house organ for distribution by voluntary workers but grew so popular that distribution ran to 206,500 English and 107,000 French. The distribution of this monthly pamphlet represented a tangible piece of work to women who were participating in a vague programme. Since it went to radio and newspaper editors, much of its information was used by them for still wider audiences.

Press Relations

Under the direction of a member of the Information Branch of the Board a great many articles on Consumer Branch and its work appeared in weekly and daily papers. Material was sent to radio commentators and co-ordination maintained with Consumer Information Service and Wartime Information Board. Articles were written for retail publications; background information was sent regularly to home economists and fashion writers who affected buying habits of millions across Canada and to editors of trade, business and women's magazines from whom excellent co-operation was received. It was one of the major responsibilities of each Information Branch field representative to promote understanding of Consumer Branch work in her region.

Pamphlets

Because of Consumers' News very few miscellaneous pamphlets were needed but when special programmes necessitated them they were published in large quantities. For example: in connection with the Conservation Programme, the pamphlet "Miracles-of-Make-Do was brought out in three separate editions. There was a tremendous demand for this booklet from the general public. They were given out following conservation demonstrations and when discussed over the radio.

The Youth pamphlet "What About Us" was also a successful venture. There were two reasons for making a special appeal to youth:

(1) Women's organizations, composed mainly of older women, were not reaching young wives, veterans' wives, etc.

(2) Focussing on youth was news and good coverage was obtained.

Other pamphlets were: "Women's Help Wanted" and "Protection of Quality."

Work With National Women's Organizations

Following the National Conference in Ottawa in January, 1944, at which the presidents of over thirty women's organizations pledged their active support in the battle against inflation, a special educational department was developed in Consumer Branch to work with these national organizations.

All national presidents took immediate steps to carry out their pledge by:

(1) Appointing national liaison officers;

(2) Sending personal letters to their entire organization urging support of the Board in their local communities;

(3) By arranging for special articles in their organization journals.

The educational department prepared study material keyed to the special interests of the various groups; sent monthly budgets of material to National Liaison Officers, and kept the National Presidents informed of any outstanding developments in price control work.

The annual meetings of practically all national women's organizations devoted time on their agenda. This took the form of special speakers, reports from National Liaison Officers, remarks by the president and displays of Consumer Branch literature.

Study Kit for High Schools

Believing that through High School children we would reach homes that otherwise might not be touched, Study Kits on the stabilization programme were prepared and distributed. This was arranged through provincial Departments of Education and the material formed the basis for class discussion in social studies or citizenship.

Conclusion

So much for the organization and programme. Through hundreds of boards, committees and sub-committees it reached out into every province, even to tiny hamlets in the wilderness with one lone representative. It became a two-way network for relaying information one way and passing complaints the other. It was a programme in which study and action were inseparable.

Results have shown that it was successful beyond what we had expected. The explanation of this is simple. The women of Canada were given an important job to do—and full control over how to do it. So often women have been given a chance to help but only on the outside. But this time they didn't ask us to work and then not listen to what we had to say. That is the crux of the whole thing. It is the first time that women have been given such an opportunity.

SECTION FOUR

Appendices

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Canadian Federation of Home and School, 79 Queen Street E., Toronto, Ontario. Publications: *Canadian Home and School* (4 times a year) study material and pamphlets.

Canadian Federation of Mayors and Municipalities, Mount Royal Hotel, Montreal, P.Q. Publication: *The Listening Post* (12 issues a year)

Canadian Institute of International Affairs, 230 Bloor Street W., Toronto, Ontario. Publications: *Behind the Headline Series*, Books and pamphlets.

Canadian Jewish Congress, 493 Sherbrooke W., Montreal, P.Q. Publications: *Information and Comment* (3 times a year) (Bulletin) pamphlets and study material.

The Canadian Legion, Legion House, 75 Sparks St., Ottawa, Ont.

Canadian Library Association, 46 Elgin Street, Ottawa, Ont. Publications: *Canadian Library Association Bulletin* (6 times a year) *Canadian Index*.

Canadian Red Cross Society, 95 Wellesley Street, Toronto, Ontario. Publications: *The Despatch* (8 times yearly) pamphlets and study material.

Canadian Teachers' Federation, Normal School Building, Elgin Street, Ottawa, Ontario. Publications: *Canadian Teachers' Federation Bulletin* (published monthly) pamphlets.

Canadian Welfare Council, 245 Cooper Street, Ottawa, Ontario. Publications: *Welfare* (8 times a year) Catalogues and pamphlets, study material.

Canadian Youth Hostel Association, 51 Yonge St., Toronto, Ontario. Publications: *The Haversack* (4 times a year)

Canadian Geographical Society, 49 Metcalfe St., Ottawa, Ont. Publication: *Canadian Geographical Journal* (monthly)

Canadian and Catholic Confederation of Labour, 1231 rue Demontigny-Est., Montreal, Que. Publication: *Le Travail* (monthly, French)

Catholic Labour Youth, 1037 St. Denis St., Montreal, P.Q.

Canadian Association of Broadcasters, 108 Sparks St., Ottawa, Ont.

Canadian Association of Consumers, 1245 Wellington Street, Ottawa, Ont.

Canadian Nurses Association, Suite 401, 1411 Crescent St., Montreal, P.Q.

Canada Foundation, Ottawa Electric Bldg., 56 Sparks St., Ottawa, Ontario.

Canadian Bank of Commerce, Head Office, Toronto, Ontario.

Canadian Conference of Christians and Jews, 4 Albert St., Toronto, Ont.

Canadian Brotherhood of Railway Employees, 230 Laurier Ave. W., Ottawa, Ont.

Canadian Authors Association, 230 Bloor St. W., Toronto, Ont.

Canadian Manufacturers Association Inc., 1404 Montreal Trust Bldg., Toronto, Ontario.

Canadian Daily Newspapers Association, 55 University Ave., Toronto, Ont.

Canada-United States Committee on Education, 206 Huron St., Toronto, Ont.

Canadian Bar Association, 56 Spark St., Ottawa, Ont.

Citizens' Research Institute, 137 Wellington St. W., Toronto, Ont.

Community Planning Association of Canada, 56 Lyon Street, Ottawa, Ontario. Publications: *Layout for Living* (10 times yearly) pamphlets.

Crawley Films Limited, 19 Fairmont Avenue, Ottawa, Ontario.

The Co-operative Union of Canada, 193 Sparks Street, Ottawa, Ontario. Publications: Pamphlets and study material.

The Council for Social Service of the Church of England in Canada, The Church House, 604 Jarvis St., Toronto 5, Ont.

D

Department of External Affairs, Ottawa, Ontario. Publications: *External Affairs* (monthly).

Department of National Health and Welfare, Ottawa, Ont. Publications: Pamphlets and charts on nutrition, physical fitness etc.

Department of Citizenship and Immigration, Canadian Citizenship Branch, Ottawa, Ontario. Publications: Reference books and pamphlets on Canada for Immigrants.

Department of Education, Adult Education Division, St. John's, Newfoundland. Publications: Pamphlets and study material.

Department of Education, Division of Adult Education, Halifax, N.S., Publications: Catalogues and study materials.

Department of Education, Community Programmes, 206 Huron Street, Toronto, Ont. Publications: *Community Courier* (Monthly) catalogues, study material.

Department of Education, Adult Education Division, Regina, Sask. Publications: Pamphlets and study material.

Department of Social Welfare and Youth, Quebec, Que.

Department of Agriculture, Publicity and Extension Division, Ottawa, Ontario.

Department of Labour, The Director of Information, Ottawa, Ontario. Publications: *Labour Gazette* (monthly) pamphlets etc.

Department of Veterans' Affairs, Ottawa, Ont. Publications: *Veterans' Affairs* (bi-monthly).

Department of Health and Public Welfare, Physical Fitness Division, Extension Health Services, Winnipeg, Man.

Dept. of Public Health, Physical Fitness Division, Halifax, N.S.

Dept. of Education, Physical Fitness Division, Fredericton, N.B.

Dept. of Education, Physical Fitness Division, Calgary, Alta.

Dept. of Education, Physical Fitness Division, Charlottetown, P.E.I.

Dept. of Education, Physical Fitness Division, Vancouver, B.C.

Department of Christian Education, The United Church of Canada, 299 Queen Street West, Toronto, Ontario.

Dominion Bureau of Statistics, Ottawa, Ont. Publications: *Canada Year Book* and many brochures and pamphlets.

E

Extension Department, University of Alberta, Edmonton, Alta. Publications: Catalogues and pamphlets.

Extension Department, University of British Columbia, Vancouver, B.C. Publications: Bulletins, study material and catalogues.

Extension Department, Ontario Agriculture College, Guelph, Ontario. Publications: Bulletins on agricultural subjects.

Extension Department, University of Saskatchewan, Saskatoon, Sask. Publications: Study material, outline for courses.

Extension Department, St. Francis Xavier University, Antigonish, P.Q. Publications: Study material, pamphlets.

Extension Department, University of Toronto, Toronto, Ont.

Extension Department, University of Western Ontario, London, Ontario.

Extension Department, Queen's University, Kingston, Ontario. Publications: Pamphlets, study material, correspondence courses.

Extension Department, University of Manitoba, Winnipeg, Man. Publications: Pamphlets, study material.

Extension Department, McGill University, Montreal, Que.

Extension Department, Laval University, Quebec, P.Q. Publications: Study bulletins and correspondence courses.

Extension Department, Acadia University, Wolfville, N.S.

Extension Department, Mount Allison University, Sackville, N.B.

Extension Department, MacMaster University, Hamilton, Ont.

Extension Department, St. Dunstans College, Charlottetown, P.E.I.

(Other Universities and Colleges)

Institute of Public Affairs and Maritime Labour Institute, Dalhousie University, Halifax, N.S.

Brandon College, Brandon, Man.

Macdonald College, Adult Education Service, St. Anne de Bellevue, Que. Publications: *Macdonald College Journal* (monthly) study material, pamphlets and catalogues.

Dept. of General Education, Carleton College, Ottawa, Ontario.

Sir George Williams College, 1441 Drummond St., Montreal, P.Q.

F

Federation of Canadian Artists, 3531 West 33rd Ave., Vancouver, B.C.

Frontier College, 26 Queen St. E., Toronto, Ontario.

Federated Women's Institutes of Canada Inc., President, Mrs. E. E. Morton, Vegreville, Alta.

H

The Health League of Canada, 111 Avenue Rd., Toronto, Ont. Publications: *Health* (24 issues a year)

Health Study Bureau, 30 Bloor St. W., Toronto, Ontario. Publications: pamphlets, study material.

I

The Imperial Order Daughters of the Empire, National Office, 182 Lowther Ave., Toronto 4, Ont. Publications: Pamphlets.

International Brotherhood of Pulp and Sulphite and Paper Mill Workers, 2054 McGill College Ave., Montreal, P.Q.

The Investment Dealers Association of Canada, 276 St. James St. West, Montreal, P.Q.

J

Junior League of America, Canadian representative, 6 Rockwood Avenue, Dutch Village, Halifax, N.S.

M

Manitoba Wheat Pool, Winnipeg, Man.

Motion Picture Industry Council of Canada, 20 Carlton Street, Toronto, Ontario.

N

National Conference of Canadian Universities, McGill University, Montreal, P.Q.

National Council of Women of Canada, President, Mrs. R. J. Marshall, Agincourt, Ont.

National Farm Radio Forum, 409 Huron St., Toronto, Ont. Publications: *Farm Forum Guides*, study bulletins.

National Federation of Catholic Action, Archbishop's Palace, Montreal, P.Q. Publications: *Our Servir*, study bulletin for rural youth. *Jeunesse Rurale* (magazine).

National Film Board, Ottawa, Ontario. Publications: Catalogues and pamphlets.

National Film Society of Canada, 172 Wellington St., Ottawa, Ontario. Publications: *Canadian Film News* (monthly) catalogues, study material pamphlets.

National Citizens' Forum, 340 Jarvis St., Toronto, Ont. Publications: *National Citizens' Forum Bulletin.*

National Gallery of Canada, Ottawa, Ont. Publications: *Canadian Art* (quarterly) pamphlets, photographs.

National Research Council, Research Plans and Publications Service, Ottawa, Ont.

P

Publications Division, Public Archives, Ottawa, Ontario.

Q

Quebec Association for Adult Education, 992 Cherrier Street, Montreal, P.Q.

R

The Royal Bank of Canada, Montreal, P.Q.

Royal Canadian Institute, 135 St. Claire Ave. W., Toronto 5, Ont.

Royal Society of Canada, National Research Council Building, Ottawa, Ontario.

S

Student Christian Movement of Canada, 27 Bedford Rd., Toronto, Ont. Publications: *The Canadian Student* (6 times a year) Pamphlets.

Social Action Department Canadian Catholic Conference, 447 Sussex St., Ottawa.

Societe Canadienne d'Enseignement Postscolaire, 1071 Cathedral St., Montreal, P.Q.

Saskatchewan Pool Elevators, Regina, Sask.

Sun Life Assurance Company of Canada, Head Office, Montreal, P.Q.

T

Trades and Labour Congress of Canada, 172 McLaren Street, Ottawa, Ontario. Publication: *Journal of the Trades and Labour Congress of Canada* (monthly).

U

United Nations Association in Canada, 163 Laurier Ave. W., Ottawa, Ontario.

W

Workers' Educational Association, 577 Jarvis St., Toronto, Ontario.

Publications: *Labour News* (26 times a year) *Research Bulletins.*

Y

YMCA—National Council, 15 Spadina Road, Toronto, Ontario. Publications: Study material, pamphlets.

YWCA—National Council, 571 Jarvis Street, Toronto, Ontario. Publication: *YWCA Quarterly* (quarterly).

Young Men's—Young Women's Hebrew Association of Canada, National Council, 265 Mount Royal Avenue W., Montreal, P.Q. Publication: *Programme Hints* (monthly).

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